



C. BRETTERG



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DEATHS AD-
VANTAGE LITTLE RE-
GARDED, AND THE
soules solace against
sorrow.

Preached in two funerall Sermons
at Childwal in Lancashire at the buriall
of *Mistris* Katherin Brettergh
the third of Iune.

1601. *K*

The one by *William Harrison*, one of the
Preachers appointed by her. Maiestie for the
Countie Palatine of Lancaster, the other
by *William Leygh*, Bachelor of Diuinitie,
and Pastor of Standish.

Whereunto is annexed, the Christian
life and godly death of the said
Gentlewoman.

The second Edition, corrected and amended.

PHIL. 1. 21.

Christ is to me both in life, and in death advantage.

REVEL. 12. 17.

*Then the dragon was wroth with the Woman, and
went and made warre with the remnant of her seede
which keepe the commaundements of God, and haue the
testimonie of Iesus Christ.*

163

AT LONDON

Imprinted by *Felix Kyngston*. 1602.



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TO THE CHRISTIAN

Reader, grace and peace in Christ
be multiplied.

IF any doe wonder why I would pre-
sume to publish this rude Sermon in
these bright Sun-shine daies of the
Gospell, wherein so many learned bookes & pro-
fitable treatises be alreadie set forth by others,
and yet are little regarded by the people: I wish
them to vnderstand, that I was drawne hereto-
by the importunitie of some, who hearing it ^{a Bernard.}
preached, earnestly desired to haue it printed: ^{epist. 314.}
their request being importunate, and yet reason-
able, I could not well deny it. And yet I hope it ^{b Euseb. ec-}
wil not be hurtful to any, but profitable to some. ^{cles. hist. lib. 3}
I know that speaking hath alwaies been ^{cap. 39.} ^a ac-
counted more powerfull than writing: and there-
fore Papias, ^{c Habes na-} ^{scio quid la-}
^b a companion of Polycarpus, ^{tentis insp-}
thought he did not profit so much by the wri-
tings and bookes of the Apostles followers, as by ^{zeias vima}
the authoritie of the persons and the liuely ^{Gox: & in}
voyce of the speakers. And ^{c Hierome said,} ^{auras disci-}
that the liuely voyce had a secret force, and ^{puli de au-}
being powred from the mouth of the spea-
ker into the eares of the hearer, hath a ^{thoris ore}
stronger and more powerful sound. Where-
upon Aeschines, when he had read the oration ^{transfusa,}
^{fortius so-}
^{nat. Hier.}
^{Paulino.}

To the Christian Reader.

which Demosthenes had made against him, and perceiued that the people did greatly wonder at the force and excellencie of it; answered them, ^d What would you haue thought, if you had heard him pronounce it with his owne mouth? Yet writing hath his vse and profit: both for the instruction of those which did not heare the doctrine deliuered by liuelie voyce, and also for the helpe of their memories which before heard it. Our Sermons are like an untimely fruite, which dieth so soone as it is borne, they are forgotten so soone as they are heard. And therefore as Paul was not grieued to write the same things to the Philippians, but thought it a sure thing for them: so wee neede not to be ashamed to write those things which before we preached, that the people may the better vnderstand and remember the same.

Moreouer, I was willing to giue a publike testimonie of that godly Gentlewomans death, at whose buriall it was preached: to cleere her from the slanderous reports of her popish neighbors, who will not suffer her to rest in her graue, but seeke to disgrace her after her death. It is not unknowne to them which either reade the histories of these later times, or are acquainted with popish practises, that the religio of Papists,

was

^d Quid si ipsam audisset bestiam, sua verba resonantem.
Hier. ibid.

Philip. 3. 1.

To the Christian Reader.

was first set up, and is still maintained by cruel-
 tic, and lyes. By crueltic, in murdering the
 Martyrs, in persecuting the Protestants, and
 now of late in these parts, in beating and wound-
 ing the bodies, in killing & spoiling the cattell
 of those which withstand them by publike au-
 thoritie. By lyes, in teaching forged miracles to
 confirme their owne doctrine, and in spreading
 abroad false reports against our best professors
 to hinder our doctrine: as they have bitterly re-
 uiled them for the course of their lines; so have
 they most shamefully slandered them for the
 manner of their death. It would make a mans
 eares to tingle to heare what malicious slaunder-
 ers and manifest untruths some of the Romish
 faction have published, concerning the death of
^c Luther, of ^f Caluine and ^b Bucer, worthe
 instruments of Gods glorie, and faithfull teach-
 ers of his truth. As also concerning the death of
 the ^h Lord Cobham, ⁱ of Richard Hunne,
^k of Thomas Bilney, and of ^l Perotine Mas-
 sic, holie Martyrs, which sealed the truth of
 Christ with their owne blood. Yea haue not
 some of that sect scattered abroad slanderous
 Libels of Master Beza his revolting at his
 death? when he was lining, and able to answer
 them with his own hand-writing. No marueile
 therefore though their followers, treading in
 their

^c Bellarm. de
 not. Eccles.

4. 17. ex Co-
 chleo.

Lindan. &c.

ⁱ Bellarm. de
 nos. Eccles.

4. 8.

^b Lindan. de
 fug. Idol.

(ap. 11.

^h Fox. Aft.

mon. p. 520.

ex Alan.

Cope. dial.

ⁱ Alan. Cope.

dialog. &

More dial.

Aft. mon.

(ap. 743.

^k More pra-

fat. contra

Tindal.

^l Harding.

reioynd. a-

gainst Incl.

fol. 184.

See Aft. &

mon. p. 1766.

To the Christian Reader.

Jude 9.

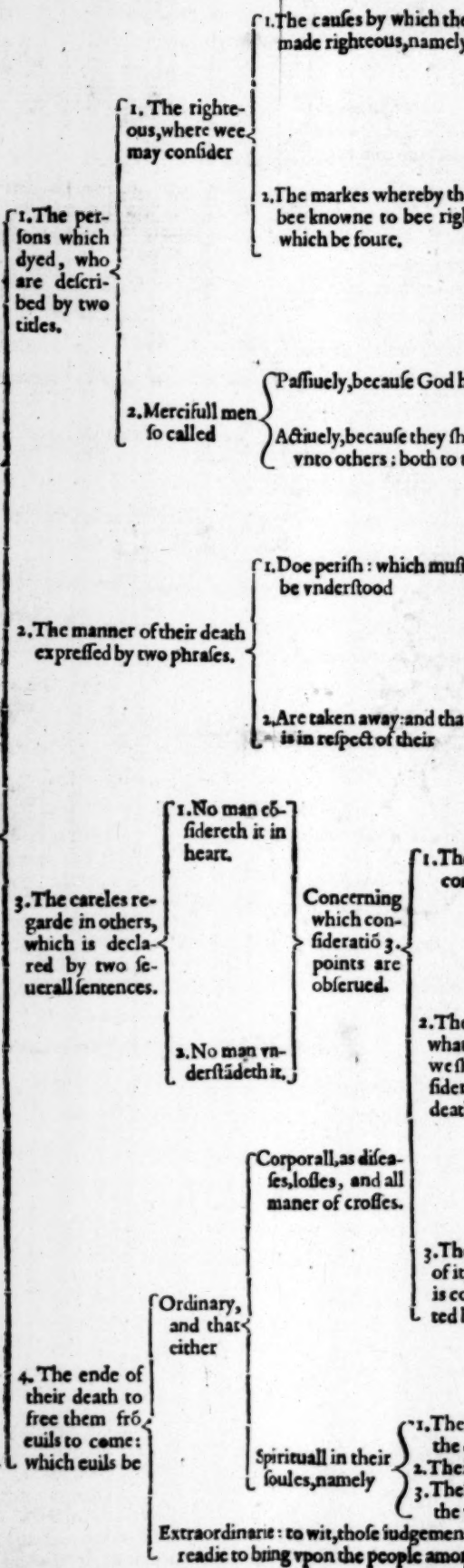
*their steps, do now vniustly reprocch them which
professe the same doctrine, and being dead in-
deede, cannot answere for themselues. It
were better for them with Balaam, to desire to
die the death of the righteous, then thus to
slander them after their death. I will not blame
them with cursed speaking, seeing Michael the
Archangell would not so deale with the diuell:
but I shall pray vnto the Lord to forgine them,
and to open their eyes that they may see his
truth. And God grant that we which now
professe his truth, may so liue and die,
as that we may giue them no oc-
casion to speake euill of
it. Amen.*

Thine in the Lord,

WILLIAM HARRISON.

Con
the de
the go
tioned
verf. 1.
points
obferu

Analysis of Deaths aduantage



Concerning the death of the godly, mentioned lſai, 57. vers. 1. these 4. points may be obserued,

antage little regarded.

which they are as, namely by

- 1. Faith applying Christs merits to make them righteous before God.
- 2. Sanctification and the fruites thereof, to make them righteous before men.

hereby they may be righteous,

- 1. The generalitie of their obedience: if it extend it selfe to the whole course of their life.
- 2. The end of it, if it be directed to Gods glory.
- 3. Their perseuerance, if they continue therein vnto the end.

4. Their affection to righteousness in others, which is shewed in

- Labouring to make them righteous, which yet be not.
- Louing them which be already righteous.

use God hath receiued them to mercie.

use they shew mercie both to their

- Bodies and Soules.

which must

- Not in regard of their soules: for they are immortall and incompible.

But in regard of their bodies: for they perish; yet only for a time, and during that time remaine members of Christs mysticall bodie: by vertue whereof they shall rise againe.

ay: and that of their

- Soules, and so their death differeth much from the death of the wicked.

Bodies, and so there is no difference betwixt them and the wicked.

1. The reasons why all should consider their death.

- 1. Because it is Gods worke.
- 2. Because it is a thing precious in Gods sight.
- 3. It tends to Gods glorie.
- 4. It serues for the instruction of the which remaine alieue.

2. The matter, what thinges we should consider at their death.

- 1. The certaintie of our owne death.
- 2. The nature of death in all, defacing Gods image, and making a separation betwixt them and those thinges which they loued most deerely.

3. The cause of their death: for they are taken away either in

- Iudgement,
- or
- Mercie.

4. The manner of their death: for thereby we may learne how to dye.

Not considering their death at all.

3. The abuse of it, which is committed by

- Fondly, through naturall affection, when our friends and kinsfolke are taken away.

Considering it amisse, and that

- 1. Their death is sudden and extraordinary.

Frowardly, thinking the to die ill, because

- 2. They are strangely assaulted with temptations.

1. Their combat with the diuell.

- 3. They speake idle and blasphemously by reason of their disease.

2. Their practise of sin.

3. Their societie with the wicked.

Iudgements which for some late and grievous finnes, the Lord was





Deaths aduantage *little regarded.*

ISA I. 57.1.

The righteous perisheth, and no man considereth it in heart: And mercifull men are taken away, and no man understandeth that the righteous is take away from the euill to come.

THe holy Prophet of the Lord, in the 9. verse of the Chapter immediatly going before, hath fore-told of a fearefull iudgement which was like to fall vpon the *Jewes*. He calles for the wild beasts of the field and the forest, to come and denoure them: meaning thereby the *Gentils*, which should bee the executioners of the Lords iudgements vpon them. And because the Lords iudgements are alwayes righteous, hee afterwards shewes the causes which would prouoke him to inflict them. The first cause

B

is

is set downe at large in the rest of the verses following in the same Chapter, the blindness, idlenes, couetousnes, and securitie of them which were appointed for teachers among them: the neglect of their dutie, being a speciall occasion of the peoples sinne, is alleadged as the first cause of the iudgement ensuing. The second cause was in the common people, set downe in the first verse of this Chapter, and that was their carelesse regard of the death of righteous men, though many of them were taken away, to forewarne them of some strange iudgement to come; yet they regarded it not, but still proceeded forward in their sins, and therefore were like to taste of some miseries, from which the righteous were freed by their speedy death.

In these words foure seuerall circumstances are to be obserued. 1. The persons who did dye. 2. The manner of their death. 3. The contempt and carelesse regard of their death. 4. The end of their death. 1. The persons which dyed, are described by two properties. 1. *the righteous*. 2. *mercifull men*. 2. The manner of their death is set forth by two seuerall tearmes, *perisheth*: *are taken away*. 3. The contempt and carelesse regard
of

of their death, is also set downe by two phrases, *no man considereth it in heart: and no man understandeth it.* Lastly, the end wherefore they dyed was, to prevent future euils: *the righteous is taken away from the euill to come: of these in order.*

1. For the persons which dyed, the Prophet saith, *the righteous perisheth.* Concerning whom, two things are to be considered: first, the meanes by which men are made righteous: secondly, the markes by which wee may know who are righteous. For the former, you must know that by nature all are corrupt and vnrighteous, but yet may be made righteous by iustification, and sanctification: for there is a righteousness of imputation, and also a righteousness of sanctification; the one to make vs righteous before God, the other to make vs righteous before men. The righteousness of imputation is the righteousness of Chryst imputed vnto vs by faith, for our iustification. Our owne inherent righteousness is not sufficient to make vs truly and perfectly righteous before God, and therefore this Prophet saith afterward in the name of himselfe, and of all the people, *All our righteousnesses is as filthy cloutes.* And Dauid, one

Isai. 64. 6.

of Gods faithfull seruants thus framed his prayer vnto the Lord: *Enter not into iudgement with thy seruant: for in thy sight shall none that lineth bee iustified.* And *Paul* thus speaketh of himselfe in regard of his Apostleship, *I know nothing by my selfe, yet am I not thereby iustified.* Nothing can satisfie the iustice of God, and make vs appeare righteous in his sight, but onely the righteousness of Iesus Christ, imputed to vs. And therefore the same Saint *Paul* said, *I haue counted all things losse, and do iudge them to be dung, that I might winne Christ, and might be found in him, not hauing mine owne righteousness which is of the lawe, but that which is through the faith of Christ, euen the righteousness which is of God through faith.* The same doctrine he taught vnto others, whole saluation he desired as well as his owne. *As by one mans disobedience (saith he) many were made sinners: so by the obedience of one, shall many bee made righteous.* Whence we may reason, as *Augustine* and others haue done against the *Pelagians*, that as *Adams* eating of the forbidden tree was imputed to all his posteritie, though they neuer tasted of the fruit with their lips; so the righteousness and obedience of Christ shall make all them

which

Psal. 143. 2.

1. Cor. 4. 4.

Phil. 3. 9.

Rom. 5. 19.
Sicut ille ex
semetipso
nascensibus;
licet non
manduca-
uerint de
ligno, factus
est causa
mortis: ita
Christus, qui
ex ipso sunt,

which are of him, righteous before God, though they themselues haue as yet practised no righteousness. Againe hee saith, *that God hath made him sinne for vs, which knew no sinne, that we should be made the righteousness of God in him.* As therefore Christ was made sinne for vs, not by infusion of sinne into his person, but by imputation of our sinnes vnto him: so must we be made righteous before God, not by infusion of righteousness into our owne persons, but by imputation of Christs righteousness vnto vs. As the Moone and all the Starres borrow all their light from the sunne: so the Church and euery member of it borrow all their righteousness from Christ the sunne of righteousness. If this be true, then the heathen Philosophers and wise men, which liued most vprightly in the sight of men, and yet wanted the knowledge of Christ and faith in him, could not be righteous before God. They wanting the law, did by nature many things contayned in the law, yet could not be made righteous thereby: *that was but a righteousness, by which an vngodly man is lifted up that he might fall into punishment.*

And in this respect, the Iewes which reiected Christ (how holy soeuer their liues

sametsi nihil in se egerunt factus est promisor iniqua quod per crucem nobis omnibus condonauit.

August. cons. iulian. Pelag. lib. 1. cap. 2. ex loh. episcop. Delicta nostra, sua delicta fecit, ut iustitiam suam nostram iustitiam faceret.

August. in Psal. 21. Bernard in Cant. ser. 71. Illa est iustitia: per quam impium erigitur, ut cadat in pernam.

Fulgens. de incar. & grat. Chri. cap. 27.

were in outward shew) could not be righteous before God, because as *Paul* testified of them, *they being ignorant of the righteousness of God, and going about to stablish their owne righteousness, haue not submitted themselves to the righteousness of God.*

And likewise in regard hereof it is hard to finde in the Church of *Rome* a man that is truly righteous before God. For the papists hold, that we are made righteous by infusion of grace, and practise of good workes, and that we can be no more righteous by the righteousness of *Christ* imputed vnto vs, then we may bee wise by another mans wisdom, or learned by another mans learning. But if they would duely consider either the perfection of the Lords iustice, or the imperfection of our inherent grace and good workes, they would not imagine that the one could be satisfied by the other. *Augustine* said, that which the law of workes commanded by threatning, the law of faith doth obtaine by beleeuing. *Christ* Iesus as he is mediator, is as truly giuen vnto vs of God, as any land can be giuen by one to another, and therefore we may as wel be made righteous by his righteousness, as one man may be made rich by another mans riches giuen vnto

*Quod lex
aperum mi-
nauit in-
perat, lex fi-
dei credendo
impetrat. De
spirit. & lit.
cap. 13.*

vnto him. And it is strange to see the partialitie of Papists in the matter of imputation, for they teach, that the fastings and satisfactories deeds of one man be available to others, yea, and that holy saints or other vertuous persons may in measure and proportion of other mens necessities and deservings, allot vnto them, as well the supererogation of their spirituall works, as those that abound in worldly goods may give almes of their superfluities, to them which are in necessitie: and yet they deny that the righteousness of Christ may be imputed vnto vs for iustification; as if the Lord would accept the works of men to satisfie for vs, and not the righteousness of his owne Sonne.

2. Secondly, men are made righteous by sanctification, when by the spirit of God the mind is enlightened, the heart is mollified, the will is rectified, the affections are changed, and the whole course of the life is reformed: so that whereas before they liked and loued, and liued in sinne, now they abhorre it, and auoyde it: and therefore it is said, *he that doth righteousness is righteous, as he is righteous: and who soeuer doth not righteousness is not of God.* Yet this doth not make vs perfectly righteous, but imperfectly, and not before God, but before men.

Iam. 2. 21. and of this *James* speaketh, laying, *Was not Abraham our father iustified through workes,*
Vers. 24. *when he offered his sonne on the altar? Tee see*
Th. Aquin. *then how that of workes a man is iustified, and*
in hunc lo- *not of faith onely.* That is, a man is declared,
cum. manifested, & tryed to be iust by the workes
of the law, and so doe diuers of the Schoole-
men expound that place. And indeede vn-
lesse wee did so vnderstand it, the Apostle
James would contradict the Apostle *Paul*,
Ro. 3. 20, 28. who saith, *that a man is iustified by faith, with-*
out the workes of the law: so that there is one
righteousnes imputed, another righteous-
nes exercised and declared. Whosoever are
iustified by Christs merits, they are at the
same instant sanctified by his spirit, and
made able to practise righteousness in their
conuersation.

Herein God excelleth all Princes in the
world, for they may vpon good considera-
tion receiue againe into fauour those which
haue offended them, as *Dauid* did *Abisolom*;
yea they may restore them to the former
dignities which they had taken from them:
yet they cannot alter their nature and di-
sposition, to make them more dutifull then
they were before. But God thus dealeth
with his subiects that haue offended him:
he

he doth not only forgiue them their finnes,
and receiue them into fauour for Christs
sake, but also sanctifieth them by his spirit,
to keepe them in obedience. afterward.

Now the markes, whereby a righteous
man may be knowne, are to be learned: for
many would be reckoned in this number,
which are vnrighteous: *There is a generation* Pro. 30. 13.
*which are pure in their owne conceit, and yet are
not washed from their filthines.* Although the
best and surest knowledge ariseth from the
causes of a thing, and therefore we might
best learne who is a righteous man by that
which was spoken before; yet because those
things are inward and secret, I will teach
you foure outward markes whereby a righ-
teous man may be discerned.

First, a righteous man may be knowne
by the generalitie of his obedience, if it ex-
tend it selfe to the whole course of his life,
and to all the commaundements of God.
If he doe not take libertie in any one sinne,
but striueth to auoyd all: nor omitteth any
one good dutie, but indeuoureth to per-
forme all, being like to *Zacharias and Eli-* Luk. 1. 6.
*zabeth, who were iust before God, and walked
in all the commaundements and ordinances of
the Lord without reproofe.* Considering that
God

God will not dispense with any of his seruants for the breach of any one of his lawes, as Princes sometimes vpon speciall occasions dispence with some of their subiects for penall Statutes, and seeing that hee who binds vs to all in generall, bindeth vs to euery one in particular: *and that whosoever keepeth the whole lawe, and yet faileth in one point, is guiltie of all:* a true righteous man will be as carefull to keepe one as another. Some men are like to *Naaman*, for he professed the true God of Israel, and promised to serue and worship him alone: yet desired to be borne withall for one speciall sin: *herein* (saith he to the Prophet) *the Lord be mercifull vnto thy seruant; that when my maister goeth into the house of Rimmon, to worship there, and leaneth on my hand, and I bow my selfe in the house of Rimmon, the Lord bee mercifull vnto thy seruant in this point.* So they are willing to auoyde all other sinnes saue onely one which serueth most for their pleasure or profit, they desire to be pardoned for it. These are little better then *Herod* was, for he feared *Iohn Baptist*, and reuerenced him, heard him gladly, and did many things after him: but when *Iohn* told him that it was not lawfull for him to haue his brothers wife,

Iam. 2. 10.

2. King. 5. 18

Mar. 6. 20.

wife, he would not obey him, because that sinne serued most for his pleasure. Although a Ship bee sound in all parts but one, and leaketh in no place saue onely one, yet it may bee drowned by meanes of that one. Though the walls of a besieged Citie bee strong, and well fortified in all places saue one, and haue no breaches saue onely one, the enemies may enter in at that one, and spoyle the Citie. Our soule is as a Ship on the sea, if it haue but one hole where it leaketh, it may make shipwracke of faith and a good conscience: it is as a Citie besieged by the Diuel and his angels, if there be but one breach in the walls of it, the diuel may there enter, and spoyle it. A birde is catched in a snare or grinne, and held fast in it, as well by one claw, as by both legs, or the whole body: so the Diuell, who layeth snares for our soules, may catch and hold them as well by one sinne, as by many. I acknowledge there is imperfection in all. Righteous Lot had a fault, iust Noah had a fall, David shewed his infirmity, and Peter his frailty: yet the righteous either sinne of ignorance, not knowing that they doe amisse: or if they know it, it is not often, but seldome; afterward they are grieved for it, and made
more

Greg. mag.
moral. li. 19.
cap. 17.

more carefull to auoyde it. But he which without repentance continueth still in one grosse sinne, and often practiseth it, cannot be reputed a righteous man, though he eschue many other sinnes. *A little leauen sow-
Eccles. 10. 1. reth the whole lump.* As dead flies putrefie a whole boxe of oyntment, and a little folly, him that is in estimation for wisdom; to one sinne being continually practised, spoileth all his righteousness.

2 Secondly, a righteous man may be known by the end whereunto his workes of righteousness are directed, and that is the glory of
Man. 5. 16. God. Let your light so shine before men (saith Christ) that they may see your good workes, and glorifie your father which is in heauen. And
1. Cor. 10. 31 Paul saith, Whether ye eate or drinke, or whatsoever else yee doe, doe all to the glorie of God. Though men practise neuer so many good workes, yet if in doing of them they propound not this end, they are not to be accounted righteous men; no more then he is to be esteemed a good Archer which can draw a strong bow, hath a faire loose, and doth shoote farre, and yet alwayes shootes a great way off from the marke. In this respect the Pharisies were not to be reckoned in the number of righteous men, for they
 did

did all to be scene of men; they did fast, and pray, and giue almes, to be scene of men.

The Papists also faile in this propertie: for they doe all to merit thereby, like to hired seruants and labourers, which worke for their wages, and would do little or nothing for their Masters, vnlesse they might bee well paid for their paines. But we must acknowledge our selues not to bee seruants, but sonnes, and not sonnes of the bond-woman, but of the free-woman: and that we ought of dutie to serue the Lord all the daies of our liues, though we should receiue nothing for our labour. In all our workes we must seeke his glorie; if he bestow any reward vpon vs, we may take it as an vn-deserued gift of his bountifull goodnes. I graunt indeede that righteous men haue some hypocrisie and vaine glorie mingled with sinceritie in their best actions, and do some things as well for their owne prayse, as Gods glorie: yet if there be more syn- ceritie in them, then hypocrisie; if they doe more good works for Gods glorie, then for other sinister ends, they lose not the name and dignitie of righteous men. For as the Philosophers teach concerning elementary bodies, that they are not made of one ele-
ment

ment onely, but of all foure, yet haue their names of the prædominant element, as some are called earthly bodies, not watery, aeriall, or fiery bodies, because they haue more earth, then water or ayre in them : and as the Phisitians say of the humours in mans body, that although they be not pure, but mixed one with another, yet euery one doth carry the name of that humour which doth most abound : so may wee say of the generall conuersation and the particular actions of men, that if in them they seeke more the glorie of God, then their owne prayse or profit, they are truely righteous.

- 3 Thirdly, a righteous man may be knowne by his perseuerance in righteousness, for he which is truely made righteous by faith in
- Rom. 11.19.* Christ, and sanctification of the spirit, will continue righteous vnto the end. True and
- Ezek. 18.24* sauuing righteousness is one of those gifts of God which are without repentance. It can not be lost fully and finally. Those which turne from their righteousness and commit iniquitie, shall not liue : their former righteousness shall be forgotten, and they shall dye in the sinnes which they haue committed. If the righteousness of any bee like a morning cloud, or as morning dew, which

Hos. 6.4.

is dryed vp and vanissheth away, so soone as the sunne ascendeth on high, it shall neuer be acceptable to God. He onely which continueth righteous to the ende shall be saued. As God neuer ceaseth to bestow blessings vpon vs, so should we neuer cease to serue him in holines and righteousness all the dayes of our liues. Though we hire seruants for a yeare, and take apprentices for seuen yeares, yet must wee serue the Lord for euer. Yea the righteous do not only hold fast that which they haue received; but their teeth are so set on edge with the sweete taste of righteousness, that still they desire to increase it. So many as are perfect, will be thus minded with *Paul*, not to count themselves as if they had already attained to it, but they forget that which is behind, and endeavour themselves vnto that which is before, and follow hard toward the marke of the price of the high calling of God in Iesus Christ.

Phil. 3. 13.

Lastly, a righteous man may be knowne by his affection to righteousness in others. He which loues righteousness it selfe, will loue it as well in others as in himselfe: yea, he will loue all others in whom he beholdeth any seeds of righteousness, his delight will be in the Saints that are in the earth, *Psalm. 16. 3.* and

and in them which excell in vertue. He which loueth a child for his fathers sake, as *Dauid* loued *Mephibosheth* for *Jonathans* sake, loueth the father himselfe better: so he which loueth righteous men for righteousness sake, declareth thereby that he loueth righteousness it selfe farre better.

Moreover, a righteous man loueth righteousness so wel, that he wil labour to make others as righteous as himselfe. *Dauid* promised, that if y^e Lord would create in him a cleane heart, and renue a right spirit within him, and restore him to the ioy of his saluation, then shall I teach thy wayes to the wicked, and sinners shall be conuerted vnto thee. And *Peter* when he is conuerted, must strengthen his brethren. As euery thing seeketh to beget his like; so a righteous man seeketh to make another righteous. As fire cannot be smothered, whē once it hath taken hold in any place, and findeth matter to worke vpon, but will burne further and further, till it haue consumed all before it: so true righteousness wrought in the heart of one, cannot there be suppressed, but will spread it selfe abroad, and worke vpon others for their conuersion. He which would be esteemed righteous, and yet keepeth all his righteousness

righteousnes to himselfe, and doth not impart vnto others, may iustly be suspected to haue no sound righteousnes at all.

The second title giuen to them which dyed: *mercifull men*: Which may be taken two waies, either passiuely, or actiuely. Passiuely (that is here first in nature and order) for such as God hath receiued vnto mercy, as he did *Paul*; because he sinned ignorantly through vnbeliefe. In this respect they are called *vessels of mercy, prepared vnto glory*. And of this number are only they which repent and amend. For as *Salomon* saith, *He that hideth his sinnes shall not prosper: but he that confesseth and forsaketh them shall haue mercie*. If we take this title in this sense, we may see good reason wherefore it was annexed vnto the former. First, to shew who are truly righteous before God, namely such as he hath receiued vnto mercy, in forgiving their sinnes. Which plainly appeareth by *Pauls* prooffe out of *Dauid*: who saith, *that Dauid declareth the blessednes of the man, vnto whom God imputeth righteousness without works*. And how prooues he the imputatiō of righteousness without works, but by the remission of sin. *Blessed are they whose iniquities are forgiven, and whose sinnes*

1. Tim. 1. 13

Rom. 9. 23.

Prou. 28. 13

Rom. 4. 6.

Uers. 7.

are couered. Blessed is the man, to whom the Lord imputeth not sinne. Againe, this title so taken might be added to the former, to confute the sinister censure which carnall men gaue of those which were taken away in the flowre of their age, iudging them to be punished for their sinnes and reiecte of God: it was not so, they were receiued vnto mercy, and those which suruiued them, were reserued for punishment.

- Actiuelly it may be taken for such as shew mercy vnto others. And in this sense it is opposed to a cruel man. *He that is mercifull rewardeth his owne soule: but he that troubleth his owne flesh is cruell.* These two properties are alwaies found together in the same persons, and therefore Christ saith, *Blessed are the mercifull, for they shall obtaine mercie* And the King in the parable which had forgien his seruant ten thousand talents, said vnto him when he had cast his fellow seruant into prison for an hundred pence: *oughtest thou not to haue had pittie on thy fellow, euen as I had pittie on thee?* and then deliuered him to the iaylers, till he should pay all the debt: and to will the Lord deale with men; and therefore *James saith, there shalbe iudgement mercilesse to him that sheweth no mercie.* And
- con-

contrariwise, he which receiueth mercie of the Lord, will shew mercy vnto men. For as the sunne beames lighten vpon the earth do not only heate the earth it selfe, but also by their reflexion do heate the next region of the ayre: so the beames of the Lords mercie lighting on the hart of any christian, do not only heate him with inward comfort, but also reflect backward, and cause him to yeeld some comfort vnto his brethren. Yet here we must vnderstand such as shew mercie vnto others: as they were mercifull to their brethren, so God was mercifull to them, would not punish them with the wicked, but tooke them away, that he might free them from future calamities.

There be two kinds of mercifulnes, the one shewed toward the soule, the other toward the body, an example of both we may behold in Christ: *when he saw the multitude scattered abroad as sleepe having no shepherd,* Math. 9. 36. *he had compassion on them:* 37. and bad his disciples pray vnto the Lord of the haruest, that he would thrust forth labourers into his haruest, and presently after sent his disciples abroad to preach the Gospell among them. There was mercie shewed to their soules. Again, when a great multitude had

bin with him three dayes in the wildernes,
Math. 15. 32 he had compassion on them, and would not send
 them away fasting least they should faint in the
 way. And therefore wrought a miracle in
 feeding foure thousand me besides women
 and children, with seuen loaves and a few
 little fishes. There was mercie shewed to
 their bodies. There be sixe works of mercy
Tho. Aquin. secunda se- cunda qn. 32 ars. 2. appertaining to the soule, set forth in this
 verse: *Consule, castiga, solare, remitte, fer, ora.*
 Instruct them which be ignorant, correct
 them which sinne, comfort them which be
 heauie-hearted, forgieue them that offend
 thee, beare with the weake, and pray for all
 men. There be seuen workes of mercy ap-
 pertaining to the body, comprehended in
 this verle: *Visito, poto, cibo, redimo, tego, colligo, condo.* To visit them which be sicke: to giue
 drinke to them which be thirstie: to feede
 them which be hungry: to redeeme the cap-
 tiues: to cloath the naked: to lodge the har-
 bourlesse: and to bury the dead. Many doe
 separate these workes of mercy: some will
 be merciful to the bodies of them which are
 in distresse, they keepe great hospitality, re-
 lieue the bodies of them which want; but
 do nothing for their soules: these are mer-
 cifull but in part, they omit the chiefeest
 works

works of mercy: yea they are no more mercifull to men redeemed by Christs blood, then they are to brute beasts. If their Oxe or Horse want meate, they will feede him: if diseased, they will seeke help for him: if he be fallen into a pit or ditch they will draw him out: and wil they do no more for man, hauing an immortall soule redeemed by Christ? As the miseries of the soule are more dangerous, so should they be more carefully regarded, and pitied. Others seeme to pitie mens soules, but not their bodies: they will instruct others, admonish them, forgive them, and pray for them, but will not giue them one penny to help them withall: being like vnto a popish prelate, who being asked a penny by a poore man, refused to giue it, but offered to blesse him: which the poore man refused, because he thought that if it had been worth a penny, he would not haue giuen it to him. As man consisteth both of body and soule, and is subiect to miseries in them both: so must we be mercifull to him in relieuing of both.

The second circumstance obserued in the text, sheweth the manner of their death: *They perish, and are taken away.* There were many vnrighteous and vnmercifull men in

those dayes, and in that countrey; yet they remained aliue, when the righteous and mercifull were taken away by death. *It is*
Heb. 9. 27. *appointed for all men once to dye, at one time*
or other, and now the righteous did leade
Iosh 23. 14. *the way. Death is the way of all the world; as*
1. King. 2. 2. *Ioshua calleth it: and the way of all the earth,*
Eccles 7. 4. *as Dauid tearmeth it: and the end of all men,*
as Salomon nameth it: therefore the righte-
ous must walke this way as well as others.
Their flesh is grasse that withereth; and
their glorie is a floure that fadeth: death
Eccles 2. 15. *spareth them no more then others. The wise*
dyeth as well as the foole. Yea in this respect
the condition of the children of men, and the
condition of beasts are alike, as the one dieth, so
Eccles 3. 19. *dieth the other: all was of the dust, and shall*
returne to the dust. No maruaile then, if the
 condition of all men be alike. As well died
Abel whose sacrifice God accepted, as *Caine*
 whose sacrifice God reiected: as well *A-*
braham the father of the faithfull, as any
 children of vnbeliefe: as well *Isaac* sonne
 of the free woman, as *Ishmael* sonne of the
 bond woman: as well *Iacob* whom God lo-
 ued, as *Esau* whom God hated: as well
 chaste *Ioseph*, as incestuous *Ammon*: as well
 meeke *Moses*, as rayling *Rabshekah*: as well
 zealous

zealous *Phineas*, as the luke-warme angell of *Laodicea*: as well *David* a man according to Gods owne heart, as *Saul* from whom God tooke his spirit and mercy: as well *Solomon* the wise, as *Nabal* the foole: as well tender hearted *Iosiah*, as hard harted *Pharaoh*: as well the humble Publican, as the proude Pharisee: as well poore *Lazarus* to bee caried into *Abrahams* bosome, as the rich glutton to be caried into hell: as well *John* the beloued disciple, as *Judas* the traitour: as well *Simon Peter* the Apostle, as *Simon Magus* the forcerer. Merciesse death doth exercise her crueltie vpon all alike.

Why should this be so? Hath not Christ dyed for the righteous, why then should they dye? Death is the reward of sinne: Christ hath satisfied for all their sinnes, wherefore should they beare this penaltie of sinne? Question. x.

The righteous must dye the first death, though Christ haue died for them, and suffered for their sinnes. His death shall free them from the second death, but not from the first death, which is the separation of soule and body. He hath onely altered the nature and vse of the first death, but not quite taken it away. Whereas at first it was Answer.

ordained for a punishment of sinne, he hath made it a passage into heaven : it was threatned and inflicted as a curse, but he hath turned it into a blessing. It did at first depriue men of good, but now it putteth them in possession of good. Christ hath taken away the sting of it: and therefore *Paul* saith, *O death where is thy sting?* So as it can no more hurt vs then a Bee which hath lost his sting. It doth not hurt vs, but help vs; not hinder vs, but further vs in obtaining of glory. *Iacob* not long before his death, pronounced this as a curse from the Lord vpon the tribe of *Simeon* and *Leui* for their crueltie, *I will diuide them in Iacob, and scatter them in Israel.* Yet when the children of *Leui* shewed their zeale and obedience in killing the idolaters at *Moses* commandement, the Lord turned this curse into a blessing. Their scattering was a furtherance vnto them, to make them more fit to teach the people in euery citie, and receiue the tythes of euery tribe. So at the first the Lord threatned death at the punishment of sin, but by faith in Christ, it is made the end of sinne, and beginning of glorie. He who could at the beginning bring light out of darkenes, could after ward bring a blessing out

Morimini me quidem adhuc abesse cogitur, sed cogitur non obesse.

Bernard. in trans.

Malach.

Gen. 49. 7.

Exod. 32. 23.

Deut. 33. 9.

Iosh. 21.

out of a curse. If Phisicians by their arte can extract an antidote or preservative against poyson, out of poysonfull things: why may not God by his infinit power and wisdom, drawe good out of euill, a mercy out of iudgement, and a blessing out of a curse?

Yea and as *Augustine* teacheth, death remaineth still for the righteous, to exercise their faith withall. If immediatly vpon remission of sin there should follow immortality of the body, faith should be abolished, which waiteth in hope for that which is not yet enioyed. Yea the Martyrs could not testifie their faith, their patience, their courage, their constancie and loue vnto Christ, in suffering death for his sake.

But now let vs more particularly consider the titles giuen to the death of the righteous. First it is said, that he *perisheth*, which must not so be vnderstood, as if he were quite destroyed, brought to nothing, and had no more being: as it befalleth brute beasts at their death, whose soules being traduced with their bodies are mortall, and perish with their bodies: the righteous hath a being euen after death; yet may be said to perish in regard of outward appearance; in the iudgement of flesh and blood, he seemeth

August. de peccat. merit. & remiss. lib. 2. cap. 34.

Eccle. 12. 7.

Phil. 1. 23.

Luk. 16. 22.

Reuel. 6. 9.

meth to perish. Yet we must know that the righteous consists of soule and bodie: his soule being immortall cannot perish by any meanes: it can liue out of the bodie, as well as in the bodie. When it leaues the bodie, it goes vnto the Lord. This *Salomon* taught: *Dust returnes to the earth as it was, and the spirit returnes to God that gaue it.* This *Paul* wished, *desiring to bee loosed and to be with Christ.* This *Lazarus* enioyed at his death, being carried by the *Angels* into *Abrahams bosome.* And this *Iohn* in a vision saw performed to the Martyrs: *under the Altar hee sawe the soules of them, which were killed for the word of God.*

But the bodie of a righteous man may bee saide to *perish*: because it loseth the forme, the nature, and propertie of an humane body. It is within a short space eaten vp of wormes, and turned into dust and ashes: so as there can appeare no signes of a body. Though wee make neuer so much of our bodies, yet can wee not keepe them from perishing: though we feed them most daintilie, clothe them most costlie, and cherish them most carefullie; yet at last they will become a thing of naught: the beautie of them will fade, they shall be deformed, and

and most ougly to behold. The strength of them will be taken away, so as they shall not stirre an hand or a foote: the agilitie of them will be lost: they shall remaine stiffe and benumbed: the parts and members of them shall perish and fall away one after another. The flesh, blood and bones shall be so strangely turned to dust and earth, that there shall not remaine any propertie or qualitie of them: and a man, if he knew it not before, would neuer iudge that dust and earth to haue been flesh and blood and bones of a liuing man: yea so greatly shall our bodies be altered, that men shall not be able to discerne, which dust came of them, and which came of the earth.

Yet one thing I must needs adde, for the comfort of the righteous: that although his body seeme thus to perish in the iudgement of men, yet it still hath a being in the sight of God, and doth euen at that time, and in that case, remaine a member of Christs my-
sticall body. For the vnion betwixt Christ and the faithfull, is not of soules only, but also of bodies: the body of euery faith-
full man and woman is truely vnited to Christs bodie. And this vnion cannot be broken, death cannot dissolue it, though death

x.
1. Cor. 6. 15.

*Fulgent. ad
Trafmund.
de pas. dom.
lib. 5.
Damasc. de
orthod. fide.
lib. 3. cap. 27*

death doth breake the vnion betwixt man and wife, yet it cannot breake the vnion betwixt Christ and the faithfull. As death did not make a separation betwixt the two natures of Christ at the time of his suffering: but his soule and bodie being farre distant, the one in heauen, the other in the graue, were at that time, and in that case personally vnited to his godhead: no more can death make a separation betwixt Christ and the faithfull; though their bodies doe putrifie, and lie rotting in their graues, yet stil they remaine members of his body. And as the husbandman doth make as great reckoning of that corne which he hath sowne in his field, and lies hid vnder the clods, as he doth of that which he hath laid vp safely in his garner, because he hopeth it will come vp againe and yeeld increase: so Christ Iesus doth as highly esteeme of those bodies, which are laid in their graues, as of those which yet remaine alieue, because he knowes that one day they shall rise againe vnto glory. They are sowne in dishonour, but they shall rise againe in honour. Their life is but hid for a time, and will be found out againe. Christ is able to restore that which nature hath destroyed: God doth

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herein deale no otherwise with the bodies of the righteous, then a Goldsmith will deale with a picture of gold or a peece of plate, that is brused and worne out of fashion: he will cast it into the fire and melt it, not to destroy it, or suffer it alwaies to lie in the fire, but to make it a better picture or peece of plate then it was before, and therefore will take it out of the fire againe, and fashion it according to his mind. Wherefore let not the condition of our bodies after death, make vs vnwilling to dye.

*Chrysost.in
Matth. 10. 35*

*Chrysost.in
1. Thes. 4.*

If any man entending to reedifie an old rotten house, doe first put the inhabitants out of it, and then pull down the house, and prepare for the building of it againe: haue the inhabitants of the old house any cause to be griued? Will they not rather be glad that it is pulled downe, because they hope that it will be made better then euer it was before, and they may dwell in it with more safety and delight. Now our bodies are as old rotten houses for our soules to dwell in, if God cause our soules to depart out of them for a time, and then destroy them, that afterward he may reedifie them, and make them fitter habitations for our soules, what cause haue we to lament? Nay rather if we
looke

looke not so much on the present estate of our bodies after death, as vpon the glorious estate which they shall haue after the resurrection, wee may reioyce and praise God for this his worke towards vs.

2 But another phrase is here vsed, to expresse the death of the righteous (*are taken away.*) The Hebrue word doth sometimes signifie to be gathered (though as some obserue, it be neuer spokē of things scattered) and in that sense it is vsed for the death of the righteous, whē the place, whither they be gathered, is mētioned. As it is said of Abraham, that he died in a good age, and was gathered to his people: and likewise of Isaac. As also the generation which entred with Ioshua into the land of Canaan, is said to be gathered vnto their fathers. Sometime this word doth signifie to take away: as when Rachel laide, God hath taken away my rebuke: and the Lord saith by Ieremie: *I haue taken my peace from this people.* And so it is rather to be expounded in this place, because it is set downe without any addition. Wee may here obserue a seuerall doubling of the same things in this verse: two words to set forth the persons which died: two words to declare the manner of their death: & after-

ward

Pagnin.
Thesaur.

Gen. 25. 8.
Gen. 35. 29.
Iudg. 2. 10.

Gen. 30. 23.
Iere. 16. 5.

ward two words also to shew the careles regard of their death among the wicked.

It was vsual with the Hebrues, to repeate things diuers times together, either in the selfesame, or in the like words. Yet we must not thinke that there be any vaine repetitions in the Scriptures, seeing Christ forbiddeth vs to *use vaine repetitions in our prayers*, and will call men to account *at the day of iudgement, for euery idle word that they speake*. Wee may not imagine that the holie Ghost did use any vaine repetitions or idle words in penning the bookes of Scripture. These repetitions serue for good purposes. In prayers they shew the seruencie of him that prayeth, and his earnest desire of the thing which he asketh. In Prophecies they declare the certainty & speedines of the execution: as appeareth by *Pharaohs dreame*, which as *Ioseph* told him, *was doubled vnto him the second time, because the thing is established of God, and God hasteth to performe it*. In narrations they serue either for cōfirmation, to assure the hearers that the matter is true, of great importance, and worthing to be heard and marked: or els for explication, the latter clause expounding the former. For as nature hath giuen vnto mans bodie

Matth. 6. 7.

Mat. 12. 36.

Gen. 41. 32.

August. in

Psalm. 74. &

Psalm. 71.

bodie two members of the same kinde and vse, as two eyes to see withall, two eares to heare withall, two hands to handle withall, and two feete to walke withall: that if the one should faile in his office, the other might help it: so the holy Ghost hath giuen two words of the same kind and signification, to many sentences of Scripture, that if the one shal faile in his office, and not fully expresse the meaning, the other might help it. And this is the reason, why the words are so often doubled in this verse, least any should gather by the former phrase that the righteous so perisheth, that he hath not any more being at all: he now saith, that he is but *taken away*. And he may be said to be taken away, both in respect of body, and also in respect of soule. In respect of body: for although his body be not translated in such a manner, as the body of *Enoch* was, that he might not see death; nor as the body of *Moses* which the Lord took and buried no man knowes in what Sepulcher; nor as the bodie of *Elias*, which was carried from the earth in fire Chariots; nor as the bodies of them which shall be found aliue at the comming of Christ vnto iudgement, which shall not die, but be changed, and present-
lie

x Gen. 5. 24.
Heb. 11. 5.
Deut. 34. 3.

1. Cor. 15. 51

lie ascend with Christ into heauen: yet is the body of euery righteous man taken from amongst men, to be laid amongst wormes; from y^e living vnto the dead; from aboue the earth, to be laid vnder the earth; from his house to his graue; from a place of watching to a place of sleep; frō a place of care, labour, and trouble, to a place of ease and rest: from a place of pleasure and pain, of ioy and sorrow mingled together, to a place where he shall be void of sense to feele any of them.

2 In respect of his soule, consider *terminum à quo*, & *terminum ad quem*, whence and whither he is taken. From his body, to be brought vnto God: from an house of clay, to an house not made with hands, but eternall in the heauens: from men to Angels: from sinners to them which be perfectly righteous: from his greatest eninies, to his best friends: from the Church militant, to the Church triumphant: from earth to heauen: from a strange countrie, to his own home: from a prison, to a place of libertie: from bondage, to freedome: from miserie, to happinesse: from sorrow, to ioy. Whence he is taken you all do well know, which haue any experience in the world: whither he is brought, the Apostle tea-

Heb. 12. 22
23.

cheth: when hee saith: *Ye are come to the mount Sion, and to the citie of the liuing God, the celestiaall Ierusalem, and to the companie of innumerable Angels: And to the congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and perfect men: and to Iesus the mediator of the new testament.*

Who would be vnwilling thus to be taken away? And why should the righteous be afraid of death, by which they are thus taken away? Had the Israelites anie cause to be vnwilling, or to feare to be taken out of the land of Egypt, the house of bondage, and to bee caried as it were vpon Eagles wings into the land of Canaan, a land that flowed with milke and honie? No more cause haue the righteous to feare death, which would carie them from the bondage of this world, to the heauenly Canaan, a place of eternall rest. And why then should we mourne immoderately for the death of

Gen. 45. 28

the righteous? Whē *Ioseph* was taken from prison, to be made a chief ruler in Egypt, if his father *Iacob* had bin in prison with him and had beene acquainted with his preferment, should he haue had anie iust cause to be grieued? So soone as hee heard of it, he reioyced,

reioyced, and was willing to go vnto him. When *Saul* was takē frō seeking his fathers asses, and annointed to be king ouer Israel, had his father *Kish* any reason to lament? Whē *Danid* was taken from following the Ewes great with yong ones, and ordained King to feed the Lords people, had his father *Ishai* anie iust occasion of sorrow? No more cause haue anie of vs to bewaile the death of the godly, seeing they are as highly preferred as any of thē. When *Hester* was takē from *Mordecai* (who had brought her vp as his own daughter) to be married vnto king *Abashuerosh*, and crowned as Queen, did he lament it? was he not most willing to leaue her? Why then should anie man be so vnwilling to leaue either daughter or wife, though neuer so deare vnto him, seeing that shee is but taken vp into heaven, there to be married vnto Christ, the husband of his Church, and there to be crowned as a Queene to raigne in glorie with him?

But in this taking away, there is great difference betwixt the godly and the wicked. They are also taken away, but why? The godly are taken out of the world, because the world was not worthie of them: *Hcb. 11. 38.* but the wicked are taken away, because

they are vnworthie to liue in the world. Those are taken away in mercie, these in iudgement: those in the Lords fauour, and these in his displeasure. And whence are these taken, or whither? They are taken from the practise of sinne, to suffer punishment for sinne: from ease to torment: from the first life, to the second death: from men to diuels: from earth to hell: from prison, to the place of execution. In a woful taking shall they be, when they are thus taken away. Their lamentable taking away is described in him, that will not in time be reconciled to his brother. The iudge deliuereth him to the sergeant, the sergeant takes him, and casts him into prison, whence he must not come till hee haue paide the utmost farthing. Likewise in him that would not forgiue his fellow seruant an hundred pence, his master being wroth deliuered him to the iayler, who tooke him and cast him into prison, till he should pay all that was due. Also in him that wanted the wedding garment at the marriage feast of the kings sonne: *the king saith to his seruants, binde him hand and foote: take him away, and cast him into utter darkenes, there shall be weeping and gnashing of teeth.* Likewise in the vnpro-

Mat. 5. 25.

Mat. 18. 34.

Mat. 22. 13.

vnprofitable seruant, which would not im-
ploy his maisters talent, the talent must be
taken from him: he must be taken, and cast *Mat. 25. 30.*
into vtter darkenes, where is weeping and
gnathing of teeth. Lastly, in them which
would not suffer their king to raigne ouer
them: he shall say, *those mine enemies which Luk. 19. 27.*
would not that I should raigne ouer them, bring
hither, and slay them before me.

It is a grieuous thing for one that is ma-
king merrie among his companions, to be
sodainely apprehended by a sergeant or
officer for a traitour, theefe, or murtherer,
and presently without baile or maineprise
to be taken from his companie, and carried
to prison, and from thence to the place of
execution: As grieuous is it for a wicked
man that liues in the pleasures of sinne, to
be taken away by death, which is the Lords
sergeant to apprehend him, and bring him
to the prison of hell. As his entrance into
the world was euill, and his continuance in
the world was worse; so his taking out of
the world shall be worst of all. Oh then let
vs take heede least we be thus taken away.
Let vs learne to liue in the world, as the
righteous doe, and then shall we be taken
away as the righteous are. *Balaams wish is*

*Natiuitas
mala, vita
prior, mors
pessima. Ber-
nard. in tra-
sit. Malach.*

Numb. 23.

10.

vsed by many : *Let me die the death of the righteous, and let my last end be like his.* And yet they will not liue the life of the righteous : but few of these obtaine their desire. Looke what way a tree boweth while it stands and groweth, the same way it commonly falleth when it is cut downe : euen so, looke how men are inclined in their life time, to righteousness or vnrighteousnesse ; so shall they fall at their death.

Men can hardly begin righteousness at their last end. Late repentance is seldome sound repentance. Men drawing neere to their end, shall be so affrighted with death, so troubled with paine and grief, that they shal not be able to set themselues to repent soundly. They shall then rather seeke ease for their bodies, then mercie for their sins, or grace for their soules. The beginning of euerie thing is hardest, and therefore he which hath begun wel, is said to haue done halfe his worke. As it is in other things ; so is it with repentance : it is a harder matter to begin repentance at the first, then to re-
 nue it afterward : & therfore the fittest time should be taken for the beginning of it : & that is rather the time of our life, then the time of our death : rather the time of our
 health

*Dimidium
 facti qui be-
 ne corpus, ha-
 bes.*

health then the time of our sickness. In the time of our life and of our health, we be scarce able and fit to begin serious repentance: but much more vnable and vnfit shall we be in the time of sickness & death. We read in scripture but of one which became righteous at his last end, the thiefe on the Crosse: wee reade of one, that no man might despaire; though hee haue deferred his repentance so long: we reade but only of one, that no man might presume to deferre it so long. The surest and safest way is to begin in time, & make no delayes: least afterward it be too late.

3 The third circumstance to bee obserued in the text, is the careless regard of the righteous mans death. *No man considereth it in heart.* It seemes that manie godly persons were already dead, & their death did declare that God had some speciall worke in hand, yet the common people which were left behind them, did little regard it. This careless contemning of their death, doth shew that y^e harts of the commō people were possessed with great securitie, to make so small reckoning of such a strange worke of God. All the workes of God are carefully to be regarded of vs, who are set

Psal. 28. 5.
Psal. 68. 20.

Psal 90. 3.
Iob. 14. 5.

Mat. 10. 29.
 31.

Psal. 116.
 15.

in this world to take a speciall view, and to make an holy vie of them. And therefore *Dauid* thought the wicked deserued to be broken downe, and not built up againe, because they regarded not the workes of the Lord, nor the operation of his hands. Now the taking of the righteous away, is one of his speciall workes. For to him belong the issues of death. It is he that turneth man to destruction. The number of his moneths are with him: he appointeth his bounds which he cannot passe. If a sparrow shall not fall on the ground without our father in heaven, then the righteous which are of more value then many sparrows, cannot perish without his will and appointment. Certaine it is that none die sooner or later then he sends for them.

The workes of Princes are much considered, and often talked of among the people; and ought not the Lords workes be much considered of vs? Their workes may be done foolishly, rashly, and vniustly: but the workes of God, are done in number, waight and measure, in wisdom, iustice, and mercie. Precious in the sight of the Lord is the death of all his Saints: and shall their death bee vile and contemptible in our eyes? People most commonly do highly esteeme those

those things, which are deare and precious among Princes : and shall the death of the righteous which is so precious in the Lords sight, the Prince of all Princes, be lightly esteemed of vs his people? *None of them liueth to himselfe, neither doth any die vnto himselfe.* Whether they liue, they liue vnto the Lord : or whether they die, they die vnto the Lord : whether they liue therefore, or die, they are the Lords. Yea they do glorifie God both by life and by death. And therefore we should not lightly passe ouer their life or their death. But consider how they haue glorified God by their death and by their life, and praise him for the same.

Rom. 14. 7. 8.

Phil. 1. 20. 1

Ioh. 11. 19.

But why are we to consider their death? What may we learne thereby? We learne these foure things: First, the certaintie of death. Secondly, the nature of death. Thirdly, the cause of death : and lastly, the manner how we must die.

First, by considering their death, we may learne the certaintie of death in our selues, that we must dye as well as they : in which respect Salomon saith, *it is better to goe to the house of mourning, then to goe to the house of feasting; because this is the end of all men: and the lining shall lay it to his heart.* That is to say,

Eccl. 7. 4.

say, hee which remaineth aliue, by seeing one dead, shall consider in his heart that all men shall so die, and that he himselfe shall die as well as others. The death of others is as a looking glasse, wherein we may clearly beholde the vncertaintie of our owne liues. We may call their death, as some doe the sacrament, *visibile verbum*, a visible word or sermon, teaching vs our owne mortality: for we haue no better assurance of our liues then they had: what we now are, they haue beene: and what they now are, wee may be: and we know not how soone. He which hath taken them away now, may within a while (if it please him) take vs also away and bring vs vnto them. As death assaulted them, so will it assault vs; and we can no more resist it then they could, but must yeeld as they did. We are ready to forget death, and the forgetfulnesse of death, maketh vs to forget our dutie vnto God: let vs therefore consider the death of others, thereby to be put in mind of our owne.

2 Secondly, by their death we may know the nature of death in al others: for it deals with all alike. We may there see how death doth deface that image of God which was in the bodie, and how it doth destroy the bodie,

bodie, which was a temple for the holie Ghost to dwel in. If one see a faire house of a noble man to bee much defaced, & fallen to ruine, to as one stone is scarce left vpon another, it will pitie his heart: so should we be moued in our hearts to see the bodie of a righteous man, which was an house for the holie ghost to dwel in, to be so pitifully ruinated by death. Againe, we may see what strange separations death doth make. The soule and the body which haue a long time liued together, as two familiar cōpanions, are put asunder by death: and no man knowes how long it shal be before they can meete together againe.

Besides this, death makes a separation betwixt old & louing friends. The husband is separated from the *wife of his youth*, with whom hee reioyced: the wife is separated from her husband, *who was her vaile to shield* Prov. 5. 18. *and to saue her:* parents are taken from their tender childrē, which they leaue as orphans in the world, not knowing what will become of them: children are taken from their kind parents, who could haue beene content to haue gone in their steed, yea familiar friends, whose soules were knit together in affectiō, & whose loue exceeded Gen. 20. 16. the

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the loue of women, as did the loue of *David* and *Jonathan*, are leuered one from another by death: the knot of their friendship is broken: their mutuall kindnes can be no more shewed by one to another. What grieffe it is for louing friends to depart one from another, we may see in *Pauls* friends and hearers, when he tooke his leaue of them, and told them that they must not see his face any more: *They wept all abundantly, and fell on Pauls necke and kissed him; being chiefly sory for the words which he spake, that they should see his face no more.* We had need therefore by the death of others to be put in mind of this separatiō before-hand, y when it comes, we may be the better prepared for it.

Act. 10. 37.
38.

†
1. Tim. 6. 7. Lastly, death makes a separation betwixt the rich man and his wealth: *We brought nothing into this world, neither must we carry any thing out of this world:* Yea, men leaue their riches they cannot tell vnto whom. If that question be asked many that are ready to die, which was demanded of the rich man, who had laid vp store for many yeeres, *This*
Luk. 12. 10. *might shall thy soule be taken from thee, then whose shall these things be which thou hast provided?* they might truly answere, that they cannot tell. Men heape vp riches, and cannot

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not tell who shall enioy them: they bequeath them to some, and others goe away with them. We had neede to thinke of this before hand, that we may vse this world as if we vsed it not: *and when we haue foode and rayment, to be therewith content.*: and to be more willing to leaue these things when death approcheth. If a man doe not in his heart deeply and seriously consider of these things a long time and often before death, he shall be as vnwilling to leaue all these things at the howre of death, as the young man was to sell his goods and giue them to the poore, when he was commaunded by Christ. In things that be of waight and importance, and yet very difficult, it is need-*Math. 19.* ful to vse preparation before hand: for without it we shal be vnfit when we come to the pinch. Souldiers which be chosen and appointed for the wars, do exercise themselues with their weapons before hand, and are content to be trained by others which haue better skill & experience, that so they may learne in time of peace, how to behaue themselues in time of war: So had we need in time of our life to learne how to die, and to be taught by others which die before vs, what we must do at the howre of death.

1. Tim 6. 8.

3 Thirdly,

- 3 Thirdly, we must cōsider the cause or end of their death. Some of the righteous are taken away in iudgement, and some in mercie. In iudgemēt, when God in displeasure doth strike them with death, to correct them for their sinnes. Thus was the man of God taken away which came out of *Judah*, and cried out against the Altar in *Bethel*, that *Ieroboam* had set vp; because he beleued the lie of an old prophet in *Bethel*, and did eate and drinke with him there, contrarie to Gods commandement, a Lyon met him by the way, and slew him. Thus also were many of the *Corinthians* taken away for abusing the Lords supper: For this cause many were sicke and weake, and many did sleepe; yet they were righteous persons: as *Paul* before had testified of them, *Ye are washed, yee are sanctified, yee are iustified in the name of the Lord Iesw, and by the spirit of our God*: & afterward he reputeth them which were sicke and did so sleepe, to be iudged of the Lord, because they should not be condemned with the world. The Lord is sometimes so sharp with his owne children, that for the example of others, hee will inflict a bodily death vpon thē, as a correction for their sinnes. That should be regarded of all others,

1.King. 13,

24.

1.Cor. 11. 30

1.Cor. 5. 11.

1.Cor. 11. 32

others, that their harmes may make them wise, & moue them to speedie repentance, least they be more sharpely dealt withall.

For as Christ saith, *If these things be done to* Luk. 23. 31.
a greene tree, what shall be done to the dry? And 1. Pet. 4. 18

as Peter saith, *If iudgement first begin at the house of God, what shall the end be of thē which obey not the Gospell of God?* If the maister of a family do sharpely correct his owne children for their faults, let not the seruants thinke that they shal escape vnpunished if they cōmit the like faults. If any one which sitteth at table with vs, by eating of some dish, or drinking of some cup, do surfet, or fall sick, or into a swoone, or die presently, it will greatly moue vs, and we cannot bee perswaded by anie to tast of that dish, or drinke of that cup, for feare of the like: Euen so when we see Gods children that liue amongst vs to bee taken away by death for practising of some sinne, it should greatly moue vs, and wee should so abhorre that sinne, that nothing in the world could perswade vs to practise it.

Againe, others are taken away in mercy for their benefite, and for a reward of their righteoulnes, to free thē from those iudgements which the Lord intendeth to bring vpon

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vpon the world: and thus were these righteous men taken away, which here are mentioned. Their death should be considered, as a warning giuen vnto men, of some fearful iudgement to come, & therefore should cal the to repentance, that they might preuent the iudgement: but of this I wil speake more afterward in the last circumstance.

4 Lastly, we must consider the manner of their death, for thereby we may learne how to die: it may be as a patterne or example to direct vs in our death. The wicked die either sottishly or impatiently, or else desperately. Sottishly, like blocks & idiots, hauing neither penitent feeling of their sins, nor comfortable assurance of saluation. Being like vnto *Nabal, whose heart ten daies before his death, died within him, and he was like a stone.* Such men die like lambes, and yet shall be a pray for the deuouring Lion: they go quietly like fooles to the stocks for correction.

Others dye impatiently, who doe not willingly beare the Lords correction, deserued by their sinnes; but rage, fret, and murmur, as if God dealt too rigorously with them, and through impatiencie will vse vnlawfull means for their recovery: as *3. King 1.2. Ahaziah did, who being sicke, sent messengers*

gers to enquire of Baal-zebub the god of Ekron if he should recover of his disease.

Others dye desperately; their consciences accusing them most terribly for their sins, without any hope of pardon; as *Caine*, Gen. 4. 13. who said *my sinne is greater then can be forgiven*; or *Indas*, who despairing of pardon for his sin in betraying our Saviour, *went and hanged himselfe*. The consciences of many wicked men lye quietly, and neuer trouble them all their life time, but are stirred vp at their death, and then rage and torment them like a mad dog which is lately awaked out of sleep. But the righteous die most comfortably, they beleeuing in Christ, and hauing repented of their sinnes, are assured in their owne soules that all their sins are pardoned in Christ: they will make confession of their faith, and giue testimonies of their repentance vnto others, for their comfort and example. They will patiently indure all the paines of their sicknes, as *Iob* did, knowing that al comes from the Lord, and that it is his fatherly correction, and a signe of his loue, Heb. 12. 6. because he chasteneth whom he loueth: yea, they receiue their sicknesse as the Lords messenger, speaking to their soules, as the Prophet *Isaiah* did to

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Hezekiah,

Hezekiah: Put thine house in order, for thou shalt dye and not liue, and therefore they prepare themselves for another world. Yea further in their sicknes they can pray most feruently, as king *Hezekiah* did, *Isai* 38. and then they will giue most fruitfull and comfortable instructions to those which they leaue behinde. As the Swan sings most sweetly a little before his death; so the righteous speake most diuinely a little before their end. Whoso euer searcheth the scriptures, may reade the diuine prophecy of *Iacob* vnto the twelue Patriarches, *Gen.* 49. the holy blessing of *Moses* vpon the twelue tribes *Dent.* 33. the godly exhortation of *Ioshua* to the people of *Israel* placed by him in *Canaan*, *Iosh.* 23. the wise counsell of *Dauid* vnto *Salomon*, who was to succeede him in the kingdome *1. King.* 2. Whoso euer readeth the Ecclesiasticall histories, may not onely see the vertuous liues, but also the christianlike ends of the Saints and Martyrs in the Church. And whoso euer will be present at the death of those which truly feare God, may thereby learne how they themselves ought to dye: for when the outward man doth decay, the inward man is renewed more and more. They shew, that
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the neerer they do approach vnto their end,
the neerer they draw toward heauen.

But in these our dayes many may bee found, who either do not at al consider the death of the righteous, or else do consider it amisse. Though it be a matter worth consideration; yet some do not consider it at all: because they see so many die, they make the lesse reckoning of it: til death knock at their owne doores, they neuer regard it: they must needes die themselues, before they can be brought to consider of death: they care not who sinck, so they swimme; nor how many die, so they may liue: yea this is greatly to be lamented, that some do regard the death of a Christian, no more then they regard the death of a dog. But seeing we may learne so many profitable instructions by their death, let vs now begin to consider it better then euer we did before.

Others do consider it, but yet amisse; eyther fondly or frowardly. Fondly, through naturall affection arising from kinred, affinity, or familiarity. If a stranger dye, it nothing moues them: but if one of their owne friends dye, they sigh and sob, they howle and lament. If the father lose his sonne, hee cries most pitifully, as *David* did for *Abso-*

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- 1.Sa.18.33. *lom. O my sonne Absalom, my sonne, my sonne Absalom: would God I had dyed for thee: O Absalom my sonne, my sonne.* If the mother lose her children, she behaueth her self like
- Math. 2.18 *Rachel: weeping for her children, and would not be comforted, because they were not.* If children lose their parents, they cry after them as
- 2.King. 2.12 *Elisha did after Elias, whē he was taken vp, my father, my father.* If a sister lose her brother, she weepeth for him, as *Mary* did for
- Iohn 11. *Lazarus.* If the husband lose his wife, he weepeth for her, as *Abraham* wept for *Sarah*: Yea he mourneth like a Turtle Dove which hath lost his marrow. If the wife lose her husband, she dealeth like *Naomi*, who would not be called *Naomi*, that is *beautiful*: but *Mara*, that is, *bitter*, because she Lord had giuen her much bitterness. If one familiar friend lose another, he lamenteth his death,
- Ruth. 1.20. as *David* did the death of *Jonathan*: *wo is me for thee, my brother Jonathan: very kinde hast thou been vnto me: thy loue to me was wonderfull passing the loue of women.*
- 2.Sam. 1.26

Indeede I can not deny, but y we ought in a speciall manner to consider the death of those which are neere and deare vnto vs: for it may be they are takē from vs; because we were vnworthy of them; or because we gloried

gloried & trusted over-much in them and were not so thankfull for them as we ought. If we had any help by them, we must consider whether God haue not deprived vs of them for the punishment of our sins, as the widow of *Sarepta* did at y^e death of her son, saying vnto *Elijah*: *Art thou come vnto me to call my sinne to remembrance, and to slay my sonne?* Yet this consideration must be ordered by wisdom, it must not be ioyned with excessive sorrow. Neither must we consider their death alone, but also the death of others which dye in the Lord, and to learne to make an holy vse thereof. For as *Sampson* found sweete hony in the carkas of a dead Lyon; so we may finde some sweet instructions in the dead corps of euery righteous man: yea the more righteous that they are which do dye, the more should their death be considered, because it may yeeld greater store of instruction vnto vs. And it may be that God doth take away those which are neere vnto vs, because we doe carelesly regard the death of those which be farre off.

Againe, some consider the death of the righteous very frowardly and peeushly, yea I may say maliciously & preposterously. For if any of them be taken away by a so-

1. King. 17.

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- daine and extraordinary death, they presently censure them as plagued of God, and cōdemne their former profession, thinking that God would not haue so dealt with them, if he approued either of them or their profession. But they must be instructed in this point by wise *Salomon*, who sayeth; that
- Eccles. 9. 2.* *no man knoweth loue or hatred of all that is before him. All things come alike to all: and the same condition is to the iust and the wicked, to the good and the pure, and to the polluted: to him that sacrificeth, & to him that sacrificeth*
- 1. Sa. 4. 18.* *not. Eli was a Priest, and a good man; yet brake his neck by falling backward from his seate. Jonathan was a sworne brother*
- 1. Sam. 31.* *vnto David, a godly and faithfull friend; yet was he slaine in battraile by the hands of the Philistines. That Prophet of God which*
- 1. King. 13.* *came out of Iudah to Bethel to speake against Ieroboam, and the altars which he had built for idolatry, was no doubt an holy man; yet was he killed in y way by a Lyon. Iosiah was a good King, like vnto him; there was no King before him, neither after him rose any like him: yet was he slaine in the*
- 2. Chr. 35. 23* *valley of Megiddo by Necho King of Egypt. Iobs children were wel brought vp by their godly father, and it is sayd, that before Iob*
offered

offered sacrifice for them, they were sanctified: yet within a while after, as they were eating and drinking in their eldest brothers house, a violent wind ouerthrew the house, and killed them all.

We must not therefore iudge of men by their death, but rather by their life. Though, sometime a good death may follow an euill life: yet an euill death can neuer follow a good life. *Correct thine euill life, and feare not an euill death: he can not die ill that liues well,* saith *Augustine*. And afterward answers the obiections of these men, and makes this the foote of his song. *Thou wilt say vnto mee, haue not many iust men perished by shipwracke? Certainly, hee can not dye ill, which liued well. Haue not many iust men bene, slaine by the enemies sword? Certainly, he can not die ill, which liued well. Haue not many iust men been killed by theenes? Haue not many righteous men bin torne in pieces by wild beafts? Certainly, hee can not die ill, which liued well.* But I wil say vnto such as censure the righteous for their strange and violent death, as Christ said of those eighteen, vpon whom y^e tower of Siloam fell and slew them: *I thinke ye that these were greater sinners then others? I tel you nay, but except ye repent, ye all shall likewise perishe.*

Corrige malum, ne timeas mortem: sed noli timere. Non potest malum mori, qui bene vixerit. Num multi iusti naufragio perierunt? Certe non potest malum mori, qui bene vixit. &c. August. de discipl. Christian. cap. 3. Luke 13. 4. 5.

As for sodaine death, it is euill to them which lead an euill life, because it findes them vnprepared; it carries them away sodainlie vnto torment: but it is not euill to them which liue well; because it findes them prepared: it frees them from much paine which others endure through long sickness, and carries them forth-with to the place where they desire to be. The righteous doe so dispose of themselues in the morning, as if they might dy before night; and at night, as if they might die before morning: and therefore whenoeuer death comes it findes them prepared, and is a benefit vnto them.

2 Againe, if the righteous a little before death, be dangeroullie tempted by Sathan, and shew their infirmitie by vttering some speeches which tend to doubting or desperation (though after ward they get victory, and triumph over the diuell) carnall people think there is no peace of conscience, and therefore no saluation to bee had, by that religion: and so speake euill of it. Let such consider the estate of *Iob* in his miserie, who *curfed the day of his birth*; saide that *the arrowes of the almightie did sticke in him, the verome whereof had drunke up his spirit: that the terrors of God did fight against him*
that

that the Lord was his enimie: did write bitter things against him: and did set him as a butte to shoote at. As also the estate of David, through terrour of conscience, while hee concealed his sinne. His bones consumed, he *Psal. 32. 3.* rored all the day long, his moysture was turned into the drought of sommer.

Againe, let him know that the diuell doth most tempt the best. He then tempted Christ, when he was baptized and filled with *Luk. 4. 1.* the holie Ghost: so will hee most tempt Christians, when they haue receiued greatest gifts of Gods spirit. As theeuers labour to breake downe, and rob those houses onlie, where great store of treasure or wealth is laid vp; and as Pyrats desire to take that ship which is best loden with the dearest merchandise: so the diuell doth most seeke to make a pray of them which are endued *Chrysost. ad pop. Anti-och. hom. 2.* with the greatest measure of spirituall graces. *Luk. 11. 21.* When the strong man armed keepeth the house, the things that he possesseth are in peace: but when a stronger then he, ouercommeth him; then hee gathereth greater forces, and makes a new assault to enter againe. In any commotion, whom doe rebels kill and spoile? not those which submit themselves vnto them, and ioyne with them in their

Terrone.

their rebellion : but those which are faithfull to their Prince, & fight for their Prince against them, as hath appeared of late in the *rebell of Ireland*. Now the diuell is as a rebell in the Lords kingdome: whome then will he most trouble and assault ? not the wicked which submit themselves vnto him and ioynie with him in rebellion against God, but the godlie which abide faithfull, and fight vnder the Lords banners against him. Whosoever would raigne with Christ in heauen, must ouercome the diuell on earth : for he promisetht : *To him that ouercommeth will I graunt to sit with mee in my throne, euen as I ouercame, and sit with my father in his throne*. How can there be a victorie, where there is no battaile? And how can there be any battaile, where there is not assaulting and resisting? And no metuaile though the diuell do most assault the righteous at their death, for hee taketh the opportunitie of the time, *his wrath is the great* knowing that he hath but a short time. He must either ouercome the at that instant, or els not at all : yea hee takes the advantage of their present weakenesse, and those sinnes which before hee perswaded people to bee small and light, at the time of death he wa-
 keth

Reuel. 3. 20.

Reuel. 12. 12.

keth great and heauie. Euen as a tree or peece of wood, while it swims in a riuer seemeth to bee light, and one may easilie draw it; but when it comes to the shore and is laid vpon drie ground, can scarcelie be drawne by ten men: so sin is made light by the diuell so long as men liue; that so hee may still encourage them to practise it; but when it comes to the shore of death, then he makes it heauie, and begins most to trouble their consciences with it, that if it were possible they might by it bee brought to desperation. In the midst of the temptation when the godlie seeme most to be ouercome, they are but like to a man in a traunce, who lies as though he were dead; yet he hath life in him: and therefore as *Paul* saw that life was in *Eutiches* embraced him, and deliuered him aliue, when the people tooke him vp for dead; so God seeth life in the righteous being tempted, when men take them for dead: and hee will at last so restore them, as that they shall liue for euer with him.

3 Lastlie, others beholding them which were reputed righteous, to die very stranglie, to raue, to blasphemie, to vtter many idle and impious speeches, to be vnruilie and behaue

Dadr. loc.
comm. tit.
mors metuenda malis.
Es Ioh. Maria Verraz.
de incarnat. cap. 12.

Act. 20. 10.

behaue themselves verie foolishlie; they begin to suspect their profession: but let them know, that these things may arise from the extremitie of their disease. For in hote feuers and burning agues, the choler ascending into the braine, will hinder the vse of their vnderstanding; and so cause the thusto misbehaue themselves rather like madmen then Christians. And therefore as

Rom. 7. 17. *Paul* said of himselfe after regeneration, it is no more I that doe it, but the sinne that dwelleth in me: so may I say of them, it is not they which doe it, but the disease which is vpon them. All finnes committed by the rightenus in those extremities, are but sins of ignorance, because they want the vse of reason to iudge of sinne: they are also sins of infirmitie, arising from the frailtie of their flesh: and for them they will afterward repent, if they recouer the vse of reason, and be able to know them to be sins: or if they doe not; they are free lie pardoned in the death of Christ, as well as other such sins be. Wherefore I say to those, which censure them vncharitable for that their end, as Christ said to the Iewes for their carnall censure of him. *Iudge not according to the appearance, but iudge righteous indgment:*

Iohn 7. 24.

yea, iudge not, that yee be not iudged.

Maith. 7. 1.

In the last place the finall cause and end of their death is to bee considered. They be taken away from euill to come. The speciall euils from which these righteous persons were taken, are mentioned in the former Chapter, to be deuoured in a cruell manner by the wilde beasts of the Forrest. But we must further vnderstand that the euils from which the righteous are taken, are either ordinarie or extraordinarie. The ordinarie euils are those which eyther all men, or most men doe suffer. And these are eyther corporall or spirituall: corporall, as sicknes and diseases, aches and paines in their bodies, griefe and sorrow, toyle and labour, crosses and losses, outward troubles and persecution. Gods children so long as they liue are subiect vnto these, as well as others; yea oftentimes more then others. He which will bee Christs Disciple must take vp his crosse daylie and follow him. Through manie tribulations wee must enter into the kingdom of heauen. Iudgement begins at the house of God. The Lord doth chastise his children by his iudgements, least they should be condemned with the world. A father hath two sons, the one offends, and

Verse 9.

Luk 9. 23.

Act. 14. 22.

1. Pet. 4. 17

August. in
Psalm. 91.

is corrected; the other also offendeth, & is not corrected, why is the one corrected and not the other? because the father hath hope of his amendment, and reserues the inheritance for him: but he hath no hope of the other, and therefore will not correct him, but doth disinherite him and cast him off: so doth God deale with men. Those which hee seeth incorrigible, hee letteth alone, though they offend; yet he seldome correcteth them, but casts them off: but others which may by correction bee brought to repentance and kept in awe, he often correcteth, and for them is reserued an inheritance immortall and vndefiled in heauen: yea the world hateth them, because they are not of the world; yea among men they shall oftentimes suffer euill for righteousness sake. And God hereby will make triall of their faith, of their patience & constancie, and herein make them examples vnto others: so that they must looke for afflictions so long as life lasteth: but death makes an end of them al. Life and miserie are two twins, which were borne together, & must die together. And therefore *Iohn* heard it from heauen, & was commaunded to write it for the comfort of men on the earth: *Blessed*

sed

sed are the dead, which die in the Lord, for they
rest from their labours, and their works follow
them. Then shall God wipe all teares from
their eyes, then shall there be no more sor-
row nor crying, nor paine. Then shall they
haue euertlasting rest and no labour: conti-
nuall ioy, and no sorrow: perpetuall plea-
sure, and no paine: great plentie of all good
things, and no want: all manner of happi-
nes, and no miserie.

Reuel. 14. 13.

Reuel. 21. 4.

The spirituall euils, from which they are
freed by death are three. First their combat
with the diuell. Here we are in continuall
warfare: this is the militant Church: so
long as wee liue and abide in it, wee must
fight as the Lords souldiers, & not against
flesh and blood; but against principalities,
against powers, and against worldlie go-
uernours, the Princes of the darkenesse of
this world: and not for a naturall or tem-
porall, but for a spirituall and eternall life:
not for an earthlie, but for an heauenlie
kingdome. And in this battell there is no
time of truce. If the diuell be ouercome
at one time, he will on a sodaine, and none
knowes how soone, giue a fresh assault a-
gain, but death ends the battell: not as if
the diuell got the victorie by our death, as

it is commonly seene among warriours on the earth, if the one die in fight, the other getteth the vpper hand: but the faithfull at their last end, get a finall conquest, and then ascend to heauen there to triumph. The diuell cannot assaule them there. He may compasse the earth, but he cannot enter within the lists of heauen. He neuer came thither to assaule any, since he was first cast out; though he tempted *Adam* in the earthly Paradise, and got him thrust out of it: yet can he not tempt any in the heauenly Paradise, to cause them to be thrust thence. And therefore as a souldier which hath endured an hard and dangerous battell a long time, doth greatly reioyce when he hath gotten the victorie: so may the faithfull reioyce at the houre of their death, because then they make a finall end of their spirituall enemies, and begin their triumph ouer them.

2 Another miserie from which they are freed, is the practise of sinne. *Who liueth and sinneth not*, as *Salomon* saith: *In many things we offend all*. Though we be truly sanctified, yet it is but in part, and therefore we may say with *S. Paul*. *I allow not that which I doe, for what I would that I doe not:*

Rom. 7. 17.

19. 22. 23.

but

but what I hate, that doe I. And further, I delight in the law of God concerning the inner man, but I see another law in my members, rebelling against the law of my minde, and leading me captive vnto sinne. And nothing is more grieuous vnto a true Christian heart then the practise of sinne; and therefore euerie one in this case, will cry out with the same Apostle. *O wretched man that I am, who shall deliuer me from the bodie of this death?* But death destroyes sinne. Sinne brought in death: and death driues out sinne. After death all the righteous shall be perfectlie sanctified; and made like the Angels to do the will of the Lord readilie, willinglie, and cheerefullie. As herbs and flowers breed wormes in them, yet those wormes at last will kill the hearbes and flowers: so sinne bred death in it selfe, but at last death will kill sinne. And as Sampson could not kill the Philistims, who were his greatest enemies, but by his owne death: no more can the righteous kil sin which is not their least enimie, but by their own death. At the first, death was ordained as a punishment for sinne, but now it is vsed as a meanes to stop the course of sin. *It was then said vnto man, if thou sinne, thou shalt die the death: but now*

Rom. 7. 24.

*Maiores &
mirabiliore
gratia sal-
uatoris in-
usus iusti-
tia pœna
peccati cõ-
uersa est,
tunc enim
dictum est
homini, mo-
ueris si
peccaueris:
nunc dici-
tur morere,
ne pecces,
&c. Au-
gust. cinit
des. 13. 4.
Epiphani.
cont. heres.
lib. 2. sect. 1.
heres. 64.
cont. Orig.*

it is said, thou must die, least thou sinne: that which the was to be feared, that men might not sin, must now be suffered, least they should sinne. Sinne hath taken such deepe roote in our bodies, that it cannot be destroyed, vnlesse the bodie be as it were quite plucked vp by the roots: least any roots remaining, new buds of sinne doe sprout from the same. If a wild figgetree doe grow in the walles of a faire temple, and spread the roots of it al along ouer all the stones of the whole building; it will not cease from springing, till all be pulled downe: if the stones be pulled downe, they may afterward bee set vp againe in their owne places, and the temple made as faire as euer it was: and so the fig-tree may be pulled vp by the rootes & will grow no more (this comparison haue the learned vsed.) In the same manner, the Lord a skilfull workeman, hauing made man for his temple, there sprung sinne in him like a wilde figtree, which was spread wholie ouer all parts of man, and it could not be destroyed, vntill the bodie was destroyed by death: and God hauing destroyed the bodie by death, that so hee might quite roote out sin, will build it vp againe, to be a new temple vnto him: yea mans bodie

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die was in this respect like vnto a faire and beautifull picture of gold, which an enuious and ill disposed person doth so mangle and disfigure, as that it cannot be brought vnto the same forme and beautie, ynesse the owner doe melt it againe, and fashion it all a new.

Epiph. 11. id.

3 Furthermore, it is some euill for the righteous to dwell among ill neighbours. It greatly grieueth them to see others commit sinne, and dishonour God. *Lot being* ^{*2. Pet. 2. 8.*} *righteous, and dwelling among the Sodomites, in seeing & hearing their unlawfull deeds, vex- ed his righteous soule from day to day. And* ^{*Psal. 119.*} *David said, Mine eyes gush out with riuers of* ^{*136.*} *water, because they keep not thy law. And also,* ^{*Psal. 120. 5.*} *woe is me that I remaine in Meshech, and dwell in the tents of Keaar. Hee which is truelie grieued for sin in himselfe, wil also be grieued for sinne in others. Now the world is so fraught with sinners, that if a man would not keepe companie with fornicators, or with the couetous, or with extortioners, or with idolaters, then as Paul saith, he must go* ^{*1 Cor. 5. 10.*} *out of the world. Death therefore frees men from this euill, becaute it taketh them out of the world, and suffereth them not to behold eyther the sinnes which men commit*

against God, or the euils which God doth bring vpon them : yea death doth carrie them into heauen to the holie angels and spirits of iust and perfect men, which sinne not at all, but fulfill the will of God in all perfection. They shall haue cause to reioyce for them, and not to be grieved at them.

There be also extraordinarie euils, from which the righteous are deliuered by death; and those are extraordinarie iudgements which the Lord bringeth vpon the people and countrie where they dwelt, for some late and grievous sins. Thus was a young child of *Ieroboam* dealt withall. The Lord threatned to bring euill vpon the house of *Ieroboam*, and to sweepe off the remnant of his house, as a man sweepeth away dung til it be all gone. Yea the dogs should eate him of *Ieroboams* stocke that died in the Citie, and the foules of the aire should eate him that died in the field: yet that childe should die in his bed, and all *Israel* (as it is said) shall mourne for him: for he onlie of *Ieroboam* shall come to the graue, because in him there is found some goodnes toward the Lord God of *Israel*, in the house of *Ieroboam*. Thus also was good king *Iosiah* dealt withall. The Lord told him before hand, because thine heart melted,

1. King. 14.
13.

and

and thou hast humbled thy selfe, hast rent thy
clothes and wept before mee: behold therefore 2. King. 22.
I will gather thee to thy fathers, and thou shalt 20.
be put in thy graue in pence, and thine eyes shall
not see all the euill which I will bring vpon this
place. And thus was *Luther* dealt withall (as
some haue obserued) who was taken away
in peace, not long before the Lord brought Caluins cō-
that miserable calamitie vpon *Germanie*, ment vpon
which he had often foretold, would come this place.
vpon that people for the contempt of the
Gospel. Who also desired that hee might be
called out of the world, before he saw those
griuous punishments which hee greatly
feared. Though this be no perpetuall law:
for sometime the righteous perish in the
common destruction among the wicked,
as *Ionathan* did with *Saul* & other *Israelites* Cyprian de
in battell against the *Philistines*. And in the mortal. sect.
Pestilence Christians haue dyed with the
Infidels.

Sometime God spareth the wicked for
the righteous mens sake which liue a-
mong them. The Lord promised *Abraham*,
that if he could finde ten righteous men in
Sodome, hee would not destroy the citie for Gen. 18. 32.
those tennes sake. And *Iob* sayd, *The inno-*
cent shall deliuer the yland, and it shall be pre- Iob. 22. 30.

Mat. 13. 30.
39.

Gen. 19. 22.

Ezech. 9. 4.

Reuel. 7. 3.

Serued by the purenes of his hands. Yea wheate and tares must grow together till the harvest, that is, good and bad must liue together in the world, vntil y end of the world. Yet oftentimes God pluckes his children out of fire, which shall consume the wicked; and prouides a place of safety for them in heauen, before he powre forth his iudgements vpon the earth. *Lot* was commaunded to make haste vnto the citie of *Zoar* to saue him there, because the Lord could doe nothing vnto *Sodom*, till hee was come thither. And when the Lord would destroy *Ierusalem* for the abominations committed in it, he shewed to the Prophet in a vision the destroyers, comming forth with their weapōs to destroy: yet they must not touch any, vntill they were all marked in their fore heads, which mourned for all the abominations done in the midst of it. And the destroying Angels must not hurt the earth, neither the sea, nor the trees, till the seruants of God were sealed in their foreheads. As the righteous are carefull to serue the Lord; so is he carefull to preserue them. As they haue not bin partakers with the common sort in the practise of sin, so shall they not bee partakers with them in suffering.

ring punishment. He takes them from among the wicked, and then executeth his iudgements vpon the wicked alone. The *Egyptians* did vse to gather their corne out of the fields, and laid it vp in their barnes, and then caused the *Israelites* to gather the stubble to make bricke withall; and in some Countreys, Farmers first carry the corne into their barnes, and then burne the stubble in the field where it growes: so the Lord first gathereth the righteous into the kingdome of heauen, and then consumeth the wicked on the earth. *It is farre from the iudge of all the world to slay the righteous with the wicked.*

Exod. 5.

Gen. 18. 25.

Vse.

1. In this respect those which suruiue the righteous haue iust cause to feare some present euils, and labour by vnfeined repentance, if it be possible, to preuent them. Their death is a plaine prognostication of some euils to come, and should be as a trumpet to awaken others out of the sleepe of sinne. Many of the wicked reioyce when the godly are taken away frō them: they loue their roomes better then their company: they hated them and their profession in their life time, because, as they say, *they are not for our profit, and they are contrary to our do-*

Wisd. 2. 12. ings: they checke vs for offending against the

15. law: it grieneth vs to looke vpon them: for their liues are not like other men; and therefore at their death they are glad that they are rid of them: when indeede they haue greater cause to howle and weepe for the miseries that shall come vpon them. The righteous need not to imitate the vngodly practise of Herod, who being ready to dye, & thinking that his death would be a great ioy to many, shut vp in prison some noble men of euery towne: and required his sister Salome, & her husband Alexa, that so soone as he was dead, they should kil those noble men, and then all Iudea would lament his death. The Lord himselfe doth often make the death of the righteous to be lamented, by sending of extraordinary iudgements immediatly after their death. When Noah enters into the Arke, the world is drowned with the flood: when Lot departs out of Sodom, it is burnt with fire.

*Ioseph. an-
siquis li. 17.
cap 9. de
bell. Iudaico
lib. 1. 21.*

2 In this respect also y righteous haue no cause to feare death, but rather to desire it: for what is it but an ending of some troubles, and a preuenting of others? They may with Paule desire to be loosed and to be with Christ, which is best of all. It is true which

Phil. 1. 23.

Salomon

Salomon saith, *That the day of a mans death is better then the day of his birth.* Eccles. 7. 3.

For the day of a godly mans birth is the beginning of his misery; but the day of his death, is the end of his misery. Indced the day of a wicked mans death is the most wofull day thae euer befell him; for hee is not taken away from the euill to come, but he is taken vnto euill, to be tormented in hell for euermore.

And therefore he feares death as much, as a malefactor feareth a Sergeant that cometh to carry him to prison, where he is like to abide till the day of execution. That is true in them which the Diuell sayd, *Skin for skin, and all that euer a man hath, will he giue for his life.* Job. 2. 4.

And as the Gibeonites were content rather to bee bondmen, and hewers of

wood, and drawers of water, then to be killed by the Israelites as other nations were:

So they had rather indure any kinde of misery then to die as others doe, because they feare a worse estate after death, and there-

fore must bee pulled from the earth with as great violence, as *Ioab* was pulled from the

horne of the altar, vnto which he had fled as to a place of refuge. But the godly know-

ing what an happy exchange they make by death, they desire to dye so soone as it

pleaseth

1. King. 2. 28

pleaseth the Lord. Indee de none ought for the ending of present calamities, or preuenting of future miseries, to shorten their own dayes, as *Saul* did by falling on his owne sword: nor yet for the present enioying of eternal happines, procure their own death; as *Cleombrotus* did, who reading *Plato* his booke of the immortalitie of the soule, cast himself headlong from a wal, that he might change this life for a better. He onely who gaue life, must take it away: and the Lord may say to such, *I will receiue no soules, which against my will haue gone out of the body: the Philosophers which died so, were martyrs of foolish philosophie.* Yet seeing that death treeth the righteous from present and future miseries, they may be most willing to dye, so soone as the Lord calleth for them: and when death approacheth, may say with *Si meon*: *Lord now lettest thou thy seruant depart in peace.*

3 Lastly, in this respect we must learne not to mourne immoderately for the death of the righteous. Though we receiued great comfort, and inioyed some benefit by them while they were aliue: yet seeing that death is an aduantage vnto them, we should be content patiently to beare our owne losse,

*August. de
Ciu. Dei.
lib. 1. ca. 22.*

*Nullam a-
nimam rei-
pio, quæ me
nolente sepa-
ratur à cor-
pore.*

*Tales stulta
philosophia
habeat mar-
tyres.*

*Hieron. ad
Marcell.*

Luk. 2. 29.

in respect of their great gaine. If two friends should lye in prison together, or should dwell together in a strange countrey, where both of them were hardly vied, were many wayes iniured, endured great want, and sustained much miserie: though they loued one another dearely, and the one were an helpe and comfort to the other; yet if the one should be taken from the other, and brought to his chiefeſt friends, and among them be not onely freed from all such miseries as before he had endured, but also be aduanced to great preferment; will the other which is left behind him, be discontented at it? Will he not rather wish himselfe to be there with him in the like case; then desire, that either he had stayed with him, or might returne againe? This our life is as a prison, or straunge countrey, in which we indure great miserie, and may euery day looke for more: if therefore our deereſt friends be taken from vs, freed from these miseries, and aduanced to great glorie with Christ and his Saints in the kingdome of heauen; we haue no cause to wish that either they had stayed longer with vs, or might returne againe vnto vs; but rather desire that we might quickly go vnto them,

to

Greg. Na-
ziar. funer.
patriis.

Luke. 23. 28

John. 14. 28.

to be glorified in like sort. Though we may thinke that they dyed too soone for vs, yet they dyed not too soone for themselves: for the sooner they come to rest and happines, the better it is for them. Their condition is farre better then ours, for they are freed from misery; we are reserued for further misery: they are already arriued at the hauē of eternall rest: and we are stil tossed on the sea of this world, with troublesome waues, and dangerous tempests: they haue ended their iourney with lesse trauaile, and making a shorter cut: and wee are yet trauailing with wearisomnesse in our iourney. If any one of them could speake after their death, he would say vnto those which weep for him, as Christ sayd to the daughters of *Ierusalem: Weepe not for me, but weepe for your selues, and for your children*; because of the dangerous dayes which shall entue: Or as Christ said vnto his disciples, *If ye loued me, ye would verily reioyce, because I go vnto the Father.*

But if examples do moue any thing at al, I may apply al that hath bin spoken to our present occasion. A *righteous woman is perished: a mercifull woman is taken away*: let vs lay it to our hearts, and consider that *she is taken*

taken away from euill. I am fully perswaded that she is deliuered from ordinary euils: and it may be her death hath in her self preuented some extraordinarie iudgements which remaine for vs that are left behinde. Sin is now so rife and ripe among vs, that we may iustly feare some strange future euils: God graunt, that as she hath preuented them by her death, so we may preuent them by our vnfained repentance.

I know that she, being receiued into the society of the Saints in heauen, neither careth for, nor seeketh mans praises: she neither needeth our prayers, nor yet our prayles: if she desire any thing, it is our imitation. Yet to praise y^e dead, is a thing lawfull in it self, and profitable vnto the liuing. If it had not bin a thing lawfull, neither *David* would so highly haue commended *Ionathan* for his feruent and constant loue, 2. *Sam.* 1. 26. neither would the holy Ghost haue commended king *Iosiah* for his integrity aboue all others, 2. *Chro.* 35. 23. Neither would the author to the *Hebrews* haue so greatly praised the Patriarchs and Prophets for their excellent works of faith. Neither would Christ haue commaunded, that wheresoeuer the Gospell should be preached throughout all

Illa quidem anima in societatem recepta fidelium atque castarum, laudes nec curat, nec querit humanas, imitationem tantum querit.
August.
Epist. 125.
ad Cornel.

Heb. 11.

the

Math. 26.
13.

the world, that which the woman had done in anointing him, should be spoken of, for a memoriall of her. God would not haue the vertuous deedes, and holy examples of the righteous to bee buried with them, but to bee kept in remembrance, for the imitation of others. Christ commended some while they were alieue, as the *Centurion* for the greatnes of his faith, *Math. 8.* *Iohn Baptist* for his constancie, his sobrietie in his apparell, and the dignitie of his office, *Math. 11.* May we not then praise the dead? For we may best commend saylers whē they arriue at the hauē, and souldiers when they haue gotten the victorie. These praises may profit the liuing: they may comfort the friends of the decessed, assuring them of their happie exchange by death. And for this cause the Fathers in their consolatorie letters written to them which lost their friends, haue inserted large praises of them: they may stirre vp others to praise the Lord for them, and likewise prouoke thē to follow their good example. As fire, whē it is raked into, wil cast forth some heate and light; and precious oyntment if it be stirred, wil cast forth a sweete sinel to thē which be neere: so y praies of Saints departed being mentioned, will yeeld some comfort

*Basil. serm.
in Gord.
Martyr.*

fort and profit to those which heare them.

I may the more boldly speake somewhat of this godly Gentlewoman, whose soule (I doubt not) God hath taken vnto himselfe, and whose body is now to bee committed vnto the earth, because I knew both the course of her life, and the manner of her death. It pleased God betime to season the vessell of her heart with heavenly liquour, whereof it did alwayes tast afterward : good seede was sowne in her soule at the beginning, which budded and brought forth good fruite vnto the ende. She was by nature very humble and lowly, not disdaining any: very louing and kind, shewing courtesie to all: very meeke, and milde, in forbearing euery one; so as they which did daylie conuerse with her, could neuer see her angrie: and hereby she got the loue of all. For matters of religion few went before her. She gaue her selfe much to reading: as *Paula* did traine vp her maides to read, and learne euery day some thing in the Scriptures; so did she accustome her selfe to reade euery day eight chapters in the bible: and would not suffer any occasiō to hinder her in that taske: yea and moreouer at conuenient leasure would reade o-

*De scripturis
sanctis quo-
tidie aliquid
discere.
Hieron. Epi-
taph. Paule
ad Enstoch.*

uer other godly bookes for her further instruction. She was also much giuen to prayer: for besides that shee would both morning and euening ioyne in prayer with the family, she was espyed to seeke out solitary places for priuate prayer and meditation. She did most dutifully frequent the publick exercises in the Church; had a speciall care to sanctifie the Sabbath; and was greatly grieved, if shee might not heare one or two Sermons on that day. Although she dwelt farre from the Church, yet would she neuer be absent, if shee were able either to goe or ride. Yea she might be found in the Church when others which dwelt neerer, and were able to haue come, might haue bin found in their houses, or visit places for that time. By these meanes shee did greatly increase in knowledge, not being like those women

2.Tim.3.7. which are euer learning, but are neuer able to come to the knowledge of the truth. But rather
Pf.119.100 like David, who understoode more then the ancient.

She had a very tender conscience, and would often weepe not only for her owne sins, but also for the sins of others; especially if she espyed a fault in those which were neere vnto her, & whom she loued dearly.

In

In her sickness I know she

had a dangerous conflict, yet a ioyfull conquest. Not long after the beginning of her sickness, being a weeke before her death, I comming to visit her, found her somewhat troubled in conscience; the enemy had then begun to assault her: but within a while, by conference with me and others and also by prayer, she was comforted. But after our departure, the enemy did more strongly & strangely assault her againe, as might appeare to them which were present: for she neither would, nor yet could conceale it.

Though I was not present at this conflict, yet was I present at the conquest. I comming to her the day before her death, found her exceedingly rauished with the ioyes of heauen, praying God most cheerefully for his great mercies, and wonderfull works of God toward her, repeating many vertes of the Psalmes, and other places of Scripture, to expresse the worke of the Lord vnto her, and to set forth her thankfulness vnto him. She said, *the path was smooth, and strowed with flowers where she did treade, that she was as it were in Paradise, and felt a sweete smell, as in the garden of Eden: that the ioyes which she felt were wonderfull, wonderfull! repeating that word oftentimes together.* I cannot rehearse

the least part of those heauenly speeches which then shee vttered. She often desired others to pray and to praise God for her: and when I had once ended prayer, within a while after she would desire me to pray againe. The next morning which was the day of her death, I saw her continue in the like sort, though not able by reason of her weakenes, to speake so much: she then desired our prayers againe for her, and when prayer was ended, and I gone out of the house toward the Church, she caused mee to bee called backe, to pray once againe with her; and whē I departed, wished some faithfull Minister to help me, and thus continued in godly speeches and prayers vntill her last end. This was the manner of her death.

I haue heard that some speake very vncharitably of her, by reason of her temptation, and thereupon mutter much against religion it selfe: but such should remember that which I haue spoken before, that the Deuill most assaulteth them which be most godly, thinking to hinder all religion, if he may preuaile with such: * and if you yet doubt of this point, I could shew the testimony of the best learned to approue it. And in temptation

* Origen. in
Num. bo. 27
Hieron. ad
Enoch. de
custod. vir-
ginis.*

August. de
temp. serm.
85. chryso-
log. serm. 79.

cation the best may quail, to shew how
weake wee are, and to keepe vs from pre-
sumption. Yet seeing that as *Jacob* spake of
the tribe of *Gad*, *An host of men shall over-*
come him, yet he shall overcome in the end: so
it came to passe in her; her enimie for a
while seemed to preuaile, but in the end
was troden downe vnder her feete. Wee
should rather praise God for the victory,
then speake euill of her for the combate:
& feare least he who tempted her so strongly
will also tempt vs; and therefore let vs put
vpon vs armour of prooffe, that we may be
able to stand in the day of tryall. I pray
God, that those which speake euill of her
death, doe not die worse then shee did.
Howsoeuer it was, I will say with *Paul* *Who*
art thou that iudgest another mans seruant: he
standeth or falleth to his owne maister. I hope
she resteth with the Lord, and therefore let
ill tongues rest, and speake no more against
her. Although her mother haue lost a duti-
full childe: her husband a chaste, a louing
and discreet wife: her brethren, a deare and
kind sister: her neighbours, a peaceable
and courteous neighbour: her friends, a
religious kinswoman: her familiar acquain-
tance, a vertuous companion: the poore,

Chrysost. ad
pop. Anti-
och. hom. 1.
& hom 30.
in Genes.
Cyprian. ep.
lib. 3. ep. 1.
Bernard. in
Psalm. qui ha-
bitas. ser. 7.
Greg. mag.
pastoral.
part. 2.
adm. 29.
Epist. lib. 7.
cap. 53.
& lib. 10.
cap. 38.
Gen 49. 19.
Rom. 14. 4.

Non mare-
mus quod
talem ami-
simus, sed
gratias agi-
mus, quod
talem habu-
imus, imo
habemus.
Deo enim
viximus om-
nia &c.
Hieron. ad
Eustoch.
epistaph.
Paula.

a charitable relieuer : and I my selfe, one of my best hearers. Yet I will say to all, as Hieron did to *Eustochium* concerning her mother *Paula* : Let vs not mourne because we haue lost such a one, but let vs rather giue thanks, that we haue had such a one ; yea rather that we still haue such a one ; for all liue vnto God : and whosoever returneth vnto the Lord, is reckoned in the number of the familie. Let vs learne to imitate those good things which were in her : let vs be stirred vp by her death both to consider the vncertain- tie of our owne liues, and also to prepare our selues for our last end : that it may be the beginning of our euerlasting glory.

The Lord God graunt that euery one of vs may doe it.

Amen.

FINIS.



THE SOVLES
SOLACE AGAINST
SORROW.

*A funerall Sermon preached
at Childwall Church in Lanca-
shire, at the buriall of Mistris Katherin
Brettergh, the third of Iune 1601.
in the afternoone of the
same day.*

By W. LEYGH Bachelor of Diuinitie
and Pastor of Standish.

PSALME 126. 5. 6.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping, and caried precious
seede: but they shall returne with ioy, and bring
their sheaues.



LONDON
Imprinted by Felix Kyngston.
1602.

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To the reuerend man of
God, and faithfull Preacher, M.

William Leygh, Bachelor of Diuinity, and
Pastor of Standish in Lancashire: William

Brettergh wisheth increase of all good graces,
for the gathering of Gods Saints, and build-
ing vp of his Church, and for his
owne euermlasting saluation
in Iesus Christ.

 Ood Sir, after I had read with com-
fort, that which I gayned from you
with much intreaty, I meane a copie
of your Sermon. preached at my
wines Funerall; I was so full and pregnant of the
birth, that I could beare no longer, but must
needs bring forth the same, and lay it in the lap
of Gods children: which how euer I vse it in the
nursing, was from your selfe a perfect birth.
Happily you will deem I do you wrong, to publish
the same without your futher warrantie:
indeede you may and my selfe should thinke
none other; but that fearing vpon a second
intreaty you might either perswade me in your
loue, or ouerawe me by your authority, to de-
sist from printing the same: I haue thought
good rather to venture vpon all earthly replies,
thē to hazard the want of so heavenly a solace.

The Epistle.

Good sir pardon my boldnes; for and if you would
giue me your house full of gold, I cannot keepe
in, what God will haue out: nor can I bee silent
where God will speake: The best is, I lacke no
priuiledge: The Lord hath giuen good successe:
The Examiner full allowance: The Learned
good appronall: And my conscience is cleare
within: I doe it neither to your praise, or my
own, but with a single heart to set out the Lords
glory. And for the wantonnes of the world, the
iniquitie of the time, and the multitude of ma-
licious wresters, of whom you speake; let them
alone, whilest they but pine themselves in
feeding upon our best things. The Lord
giue you grace, countenance, and
continuance in the blessed
worke of the Ministry,
for his Sions
sake.

London this 20. of Nouember 1601.

Your assured in Christ Iesus,

William Brettergh.



The Soules Solace against Sorrow.

ISAIAH. 57. 2.

*Peace shall come: they shall rest in their beds,
euerie one that walketh before him.*

IT was the preparation & day before the Saboath, when *Ioseph of* Mark 15.
Arimathea, with *Nichodemus* and 42.
the women that came from *Galile*; begg'd Ioh. 19. 38.
of *Pilate* the bodie of *Iesus*; wrapt it in fin-
don; imbalm'd it with spices; buried it; and
so gaue him the last dutie of eternall obse-
quie.

As that was honourable in *Christ* the
head; so is it not dishonourable in vs his
members. And for that I hold this day, you
haue done well, who haue followed the
hearse of this our deare sister, to giue her
the last honour of buriall; though last (*Isay*)
yet

yet not the least of Christian duties. All which on your behalves (blessed preacher, and blessed people) how readily and religiously hath been performed, I rather joy to feele in my heart, then can finde the way to expresse with my tongue: howbeit in lieu of my vnfaigned loue to her that resteth now in peace; as also of you my deare brethren, who yet a while must indure the warres of this wofull world; giue me leaue in respect of both, to charge my selfe with a dutie more particular, & more abounding.

Maik. 16. 1. For as the *Maries* could not bee satisfied with al that was done by *Ioseph* and *Nichodemus* for their maister *Christ*, vnlesse their poore balme went withal; so can I not content my self with al you haue done (though most sufficient) vnlesse I bring some sinton of mine owne, and buy some balme to bestow vpon this Saint.

2. Sam. 24.
24.

As loue is full of labour; so it spareth no cost; and for that I say with *Dauid*, *I will not offer burnt offerings vnto the Lord my God, of that which cost me nothing*: so then being called vnto this place, by him who may commaund me much, for that his praise is in the Gospell (I meane the *saddest Saint* in all the assemblie) I did not consult with flesh and blood,

blood, but haue as you may see, most willinglie obeyed the heauenlie call.

Desirous by my best endeouours, & sweetest balme, to comfort the liuing, by commending the dead: so did *Isaiah* in this place, as you haue heard from the former Angell, who tooke the commination to himselfe, out of the verse going before, of Gods peremptorie summons of all by death; iust, and vniust; righteous, and vn-righteous; faithfull, and faithles; and hath left the consolation for me, thereby to raise you vp from deepe despaire, and put you in a place of *peace*, lay you in *a bed of rest*. with the Saint that gone is, and all such as *walke before the Lord*.

That all must die, as hath bin told you, there is no remedie; for wee come by the wombe, and goe by the graue; and ere you come to the sweet running waters of *Shilo*; *Iai. 8. 6.* that runneth softlie, you must passe the turbulent waters of *Jordan*, that goe roughlie. *Ier. 12. 5.* Death is the Lady and Empreffe of all the world, her feature is without surrender, and from her sentence there is no apple.

It is not the maiestie of the Prince, or hon- lines of the Priest; strength of bodie, feature of face, learning, riches, or any such secular regard,

Gen. 5. 27. regard can pleade against death, or priu-
ledge any person against the graue: nay
I say more, be thy dayes neuer so few, or thy
yeeres neuer so full: count with *Adam*, and
tell with *Methusalem* 969. yeares true lie
told; yet die thou must: be they many, or
be they few, all is one; yeeres are no priui-
ledge against the graue.

For the generall then I thus conclude,
Heb. 9. 27. *statutum est omnibus seme! mori*. The decree
Dan. 5. 5. & is out, all must die: *Balthasars* embleme is
25. vpon euerie wall: end his impresse is vpon
all flesh, *Mene, Mene, Tekel Vparsin*. *Nu-*
merauit, appendit, diuinit. God hath numbred
thy dayes: he hath laid thee vpon the bal-
lance, & thou art found wanting; thy king-
dome is diuided, and given to the *Medes*,
and *Persians*.

Say Princes, say Pefants, say all, corrup-
tion thou art my father, rottennes thou art
my mother, wormes and vermine yee are
my sisters, yee are my brethren; say graue,
thou art my bed; sheet, thou art my shrine;
earth, thou art my couer; greene grasle, thou
art my carpet; death demaund thy due, and
thou gathering host *Dan*, come last, sweepe
all away.

Iosua. 6. 9.
Numb. 10.
25.

And now my brethren that all is gone,
where

where is the remaine of our religious hope? *spes in olla: nay spes in urna.* There is hope in the graue: so saith *Isaiah* the sonne of *Amos*, in this place, of all the Prophets most Euangelical, and of al the Euangelists most Prophetically.

In which Scripture, for the better carrying away of the whole, you may obserue these special points. First, glad some tidings from heauen, and what it is: *peace to the Diuision. soule, and rest to the bodie.* Secondly, glad some tidings from heauen, and to whom it is: *to all such as walke before him.* Euerie word if you weigh well, truly Euangelicall; I meane good newes from a farre countrie; glad some tidings of heauenly things.

What more acceptable then the welles of sweete water to a thirstie soule? what more pleasing then to heare of peace, in the time of warre? what so to be desired in this moyling world, as after toyle to heare of rest? And what so comfortable to check all miserie; as to heare of mercie? And fully to be assured, that in the middelt of death, we are in life, and that *peace shall come.*

This impression of immortalitie, and assured hope of deliuerance, from daunger, death,

Eccles. 12.
11.

death and miserie, hath euer possessed the hearts of Gods Saints, and beene as it were, *a nalle* of the sanctuarie, to keepe them in life, and fasten them to a further hope of future perfection. Thus *peace shall come*.

Iob in the plea of all his miseries (as hee thought) endles, caseles, and remedles, to the weake and sillie eye of flesh and blood; yet vpon a better suruey, with the single eye of faith, helde by this verie hope, and none other: *Peace shall come*.

Iob. 19. 8. 9.
10. 11. 12.
13. 14. 15.
&c.

For when hee had griuousslie complained, that the Lord had hedged vp his waies that hee could not passe, and set darkensse in his paths; when hee had spoiled him of his honour, and taken the Diadem from his head; when he had destroyed him on euerie side, and remooued his hope like a tree; when his armies of afflictions came together, made their way vpon him, and camped about his tabernacle; when his brethren were remoued farre from him, and his acquaintance were strangers vnto him; when his neighbours had forsaken him, and his familiars had forgotten him; when his household seruants both men & maides, tooke him for a straunger, and would not answere him, though hee prayed them with his

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his mouth ; when his breath was straunge vnto his wife, though he besought her too, for the childrens sake of his owne bodie ; when the wicked despised him, his secret friends abhorred him, and those whom he loued, were turned against him : finallie, when beside these great losses, and most cruel vnkindnesses, he wastucht in his own person, so as his bone claue to his flesh, and he onlie escaped with the skin of his teeth ; yet in all these dolours, thus he demurred, *Peace shall come*: though in different words, yet in equall sense, hee made it the issue of all his maladies. *Scio quod redemptor meus vinit. I know that my redeemer liueth, and hee shall stand last on the earth : and though after my skin, wormes destroy this bodie, yet shall I see God in my flesh, peace shall come.* Oh that these wordes were now written ! Oh that they were written; euen in a booke, & grauen with an iron pen, in lead, or in stone for euer, to the solace of al distressed Saints. *I know that my Redeemer liueth, & that peace shall come.*

David, euen distressed David, anchored vpon this hold, when tossed vpon the seas of worldlie woes, he felt the froth and furie of Saules rage; and Doegs despite; the rebellion

1.Sa.17.18

1.Sam.22.

9.19.

2.Sam.15. *bellion and incest of his owne children*; besides
 1.King.1.5. the horror of his proper sinnes, which night
 2.Sam.13.1. by night caused him to *water his couch with*
 Psal.6.6. *teares*: all these surges had sunke his soule,
 had not his eyes been fixed vpon this *pro-*
montorie bona spei, Peace shall come: which
 vndoubtedly he felt in his heart, when he
 spake with his mouth, and laide, to the solace
 of his shrinking soule. *I should vtterly haue*
 Psal.27.13. *fainted, but that I beleueed verely to see the*
 14. *goodnes of the Lord in the land of the living*:
O tarrie then the Lords leasure, be strong, and
he shall comfort thy heart.

Paul is powerfull in this kinde of plea-
 ding, and if you marke it well, in the course
 of all his Epistles, you shall finde, that euer
 as afflictions were multiplied, his ioyes
 Phil.1.21. were increased. *Death was to him an aduan-*
tage: dissolution was his desire; and to be with
Christ was best of all: Peace shall come, was
 his plea against all the issues of death and
 doome.

When in labours more abundant, in
 2.Cor.11. stripes about measure, in prison more plen-
 23. &c. tiously, in death often; when of the Iewes
 fiftie times he had receiued fortie stripes saue
 one; when thrise beaten with rodde, once
 stoned, thrise hee had suffered shipwracke,
 and

and beene in the deepe sea both night and day; when in iourneyings often, in perils of water, in perils of robbers, in perils of his owne nation, in perils among the gentiles, in perils in the citie, in perils in the wildernes, in perils in the sea, in perils among false brethren, in wearines and painefulnes, in watchings often, in hunger and thirst, in fasting often, in cold and nakednes: and to conclude, when beside the things that were outward, hee was combred daylie, and had the care of all the Churches; yet here was his hold, and to this hope was hee fastned,

Reu. 8. 18.

I account that the afflictions of this present time, are not worthie of the glorie which shall be shewed vnto vs. Therefore we faint not (saith the blessed Apostle vpon the like plea) but though our outward man perish, yet the inward man is renewed daylie; for our light afflictions which is but for a moment, causeth vnto vs a farre more excellent and eternall waight of glorie: while wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall, but the things which are not seene, are eternall. Peace shall come.

2. Cor. 4. 16.

17. 18.

Paul, Paul, this issue of life and soule-solace; his heauenlic hold, and spirituall ra-

H
uishment,

Phil. 3. 13.
14.

Col. 3. 3. 4.

1. Cor. 10. 11

Heb. 12. 1. 2.

3. ^x VV ofull
wants.

Ephes. 4. 17.
18. 19.
Passion of
mortalitie.

wishment hath made thee to forget all that is behind, and to hold hard vnto that marke which is before, euen Iesus Christ, the author and finisher of thy faith. Here in grace, thy life was hid in Christ, and for that now in glorie it doth appeare in Christ: happie place, happie Paul, happie shrine, happie Saint, so to bee blessed both in life, and death: & woe vnto vs, vpon whom the ends of this world are come, if being compassed with so great a cloud of witnesses, wee doe not cast away euerie thing that presseth downe, and the sinne that hangeth so fast, on, running with patience the race that is set before vs, and looking vnto Iesus the author and finisher of our faith: who for the ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

And here me thinks, vpon the sense and sight of sin, which swarmeth euerie where, to the subuersion of states, and destruction of soules: I finde no cause of such so great excesse, as that with men, there is no passion of their mortalitie: there is no impression of their eternitie. For and if there were, assuredlie then *oderunt peccare boni virtutis amore, oderunt peccare mali for mid-*

ne peena. The good, they would not sinne in
 loue of vertue, and the euill they durst not
 sinne for feare of punishment. Did the sin-
 ner but think of this, that *Tophet* is prepa-
 red of old, and that euen for the mightie as
 well as the meane; it is prepared. That the
 gulfe thereof is deepe & large, and the bur-
 ning is fire & much wood, with the breath
 of the Lord, like a riuer of brimstone, still
 to kindle it: I say, had hee but a patience of
 these things, little do I doubt, but his heart
 would fall, his soule would shrink, and he
 would leaue sinne for feare of punishment.

Isai. 30. 33.

To passe ouer a due regard of these
 things; and to come to the tenth of our lost
 time, and carelesse dayes, pittifullie spent
 and wasted in wofull securitie. Did we but
 afford our soules though extraordinarie,
 yet any the least meditation of the short-
 nes of our life; more brittle the glasse; more
 light then smoke; more swift then winde.
 2. Of the day of our death; sure in the end,
 vn Timer in the time, and bitter when it com-
 meth. 3. Did we but with feare forelee, *de-*
um & Deum cultionis, a day and a God of re-
 uenge, by a iudge; infallible for his wise-
 dome; inflexible for his iustice; infugable
 for his power; when to cal vpon the moun-
 taines,

1. Pet. 4. 3.

4. 5. 6.

Reuel. 6. 17.

Act. 17. 31.

Luke. 23. 30. raines, cadite, cadite, fall upon vs, fall upon vs, will be too late. 4. And finally to close with hell, to the horror of all hellish hearts: Ysa. 66. 24. could we but see in heart and semblance, the intolerable paines of hell, endles, easles and remedles in the damned; would much abate the heate of our sinning, strike it in the blade, breake it in the head, and kill it at the heart.

But alas, and wee vnto vs, that euer wee liued to see such excesse of sinning with all states, in all securitie. *Hanibal ad portas. Imminet mors, iudicium dei, infernus; omnia horrenda: et quasi nihil ad nos, videmus, iudicamus, peccataq; peccatis adiicimus.* Death is at our doores; iudgment is ouer our heads; hell is at hand; all horrible: and yet without horror we laugh, we leape, we daunce, we play, we lie vpon beds of inorie, and stretch our selues to the full of our follie: wee ease the lambs of the flocke, and the calves out of the stall; we sing to the sound of the violl vaine delights; and we inuent to our selues instruments of musicke like Dauid: as hee to the service and honour of his God, so we to please our vn sanctified affections, and extrauagant lusts. But good Lord how long? how long without measure shall wee prouoke thy maie-

Lam. 5. 16.

Zeph. 1. 12.

Isa. 22. 12.

13.

Amos. 6. 4.

3. 6.

Raguel. 6. 10.

maiestie? How long without repentance shall we behold our miserie? How long without compassion shall we looke vpon him whom wee haue pierced? how long by swearing, and lying, and killing, and stealing, and whoring, shall sinne breake out, and blood rouch blood? Oh Lord thou knowest. *Pedibus timor addidit alas.* feare forceth flight. Oh set thy feare Lord before our face, so settle it in our hearts, as henceforth wee doe no more consult with flesh and blood, but readilie obey thy heauenlie call, by flight from sinne, for feare of iudgement.

Zech. 12. 10.

Hof. 4. 1. 2.

Gal. 1. 16.

Mat. 26. 19.

2 As for the second cause of our excessive sinning, to wit, the insensibilitie of peace to come, of future rest, of heauenlie being, passions of our ioy, and impressions of our eternitie; I say the want is wofull, but the feeling is of force to beate backe Sathan, with all his retinue, either of sinne, death, hell or dooime. It made *Paul* to forget not only sinne, but himselfe to, and say whether in the bodie, or out of the bodie, I cannot tell, God he knoweth; but I feele things that are vnumerable. It made the *Disciples* in the transfiguration vpon the mount, to translate their thoughts from mortall mould, & say,

2.

*Impression
of eternitie.*

2. Cor. 12. 2.

Mat. 17. 4.

in sense and feeling of that heauenlie being, *Bonum est esse hic. It is good Lord for vs to be here, let vs make tabernacles.* It made *Simeon* say with solace, whē hauing layd in his heart, what hee lapt in his armes; euen sweet *Christ*, the raiusment of his soule:

Luk. 2. 29.

Lord now lettest thou thy seruant depart in peace according to thy word: mine eyes haue seene thy saluation. I feare no sinne; I dread no death; I haue liued enough, I haue my life: I haue longed enough, I haue my loue: I haue seene enough, I haue my light; I haue serued enough, I haue my Saint: I haue sorrowed enough, I haue my ioy: sweet Babe, let this *Psaline* serue for a lullabie to thee, and a funerall for mee: Oh sleepe in my armes, and let me sleepe in thy peace.

Luk. 2. 25.

26.

And here out of *Simeon* would I raise a doctrine. *Simeon* had it by reuelation from God, that hee should not taste of death till hee had seene the Lords *Christ*; nor doe I thinke, but that God in like lenitie, doth and will deale with all his Saints; and neuer suffer the good and righteous to depart out of this world comfortles.

Num. 27. 12

Moses saw the land of promise before he died.

Num. 20. 12

Aaron saw his sonne *Eliazar* in his roome before

1. King. 1. 30

he died. *Dauid* saw *Salomon* his successor

ere

ere he died. *Ezekias* saw his house in order 2. King. 20.
 ere he died. *Christ* was glorified vpon the 1.
 holy mount ere he dyed. *Stephen* saw y^e glo- Math. 17.
 rie of God, and *Iesus* standing at the right Act. 7. 55.
 hand ere he died. And *Simeons* sight of *Christ*
 ere he died shall be to me, and I hope to all
 the Elect of God, an assured symboll or sa-
 crament of the certaintie of our saluation
 by faith, in and by the sight of our sweet Sa-
 uour, whom wee shall behold in soule and
 spirit, ere we leaue this life. *Amor transit in*
amatum; nec finit amantem esse sui ipsius, sed
amati. Loue doth symbolize, and the minde is
 not where it liues, but where it loues. *Ter-*
ram diligis, terra es: aurum diligis, aurum es.
Deum diligis, non audeo dicere Deus es: audi Psal. 82. 6.
tamen scripturam dicentem, an non ego dixi,
quod deus es? Dost thou loue earth? thou
 art earth. Dost thou loue gold? thou art
 gold. Dost thou loue God? (I dare not say
 thou art God) yet heare the Scriptures spea-
 king, haue not I said ye are Gods? As and
 if the authour should say, out of the fa-
 miliaritie we haue with God, wee are made
 partakers of the diuine nature, according
 as his diuine power hath giuen vnto vs, all 2. Pet. 1. 3.
 things that pertaine vnto life and godlinesse,
 through the knowledge of him that hath

called vs unto glorie and vertue.

Good *Ignatius* confirmed this doctrine, as in life, so in death; for *qualis vita finis ita*. Of whom it is reported that being opened, they found in his heart, the fruit of his faith and daylie meditation, written in letters of gold, to this effect. *Amor meus crucifixus est*, my loue is crucified.

Learned *Cruciger* confirmed the same, when dying he said: *Inuoco te Deus, fiducia filii tui, licet languida, tamen aliqua fide*. Oh God, I call vpon thee in confidence of thy son, thogh with a faint faith, yet with some faith: and I am encouraged so to doe, for I see him in glorie, whom I haue followed in grace.

Nor can I passe in silence, what fel out in experience not long sithence, at the memorable death of a memorable Saint in this our countrie; a Gentleman, Scholler, and Preacher, rarelie qualified both in life and death. *Oxford* will witnes the one, and *Heaton hall* the other, where it pleased God to call to his mercie that worthe man, and powerfull preacher maister *Iohn Holland* batchelor of diuinitie, a burning lampe consuming it selfe, to lighten others; for God in mercie called him by a lingring sicknes, which staid till hee was readie, and

M. Iohn
Holland.

prepa

pared him to such an end, as seldome I haue heard, but yet neuer saw the like in any.

To passe the course of his sicknes in much patience, yet with great passion; and to come to his end, when he put in practise the fruit of his godly life: It pleased him the day before he dyed, as formerly often, so then more egerly, to call for the holy Bible, with these very words, *Come, O come, death approacheth, let vs gather some flowres to comfort this howre*: and turning with his owne hands to the 8. Chapter of *Pauls* Epistle to the *Romaines*, he gaue me the booke, and bade me reade: at the end of euery verse he made a *Selah*, or pause, and gaue the sence in such sort and feeling, as was much (wee saw) to his owne comfort, but more to our ioy & wonder. Pity it were those speeches, with other his writings, should bee buried with him, and kept in priuate from the publicke good of many. Hauing thus continued his meditation & exposition for the space of two howres or more, on the sodain hee sayd, *O stay your reading, what brightness is this I see? Haue you light vpon any candles?* To which I answered no, it is the Sunne-shine, for it was about 5. a clock in a cleere Summers euening. Sunne-shine (sayth he)

nay

may my Sauior shine : now farewell world,
 welcome heauen, the day-starre from an
 high hath visited my hart: O speake it when
 I am gone, and preach it at my Funerall:
God dealeth familiarly with man. I feele his
 mercy, I see his maiesty, whether in the bo-
 dy, or out of the body, I cannot tell, God he
 knoweth; but I see things that are vnutter-
 able. So, raiſhed in ſpirit, he roamed to-
 wards heauen, with a chearefull looke, and
 ſoft ſweete voice, but what he ſaid, we could
 not conceiue. At laſt ſhrinking downe a-
 gaine, he gaue a ſigh, with theſe words: *Ah,*
yet it wil not be, my ſins keepe me from my God.
 Thus that evening, twiſe riſing, and twiſe
 falling, with the Sunne in the morning fol-
 lowing, he riſe then neuer to fall; when a-
 gaine rayſing himſelfe, as *Iacob* did vpon
 his ſtaffe; hee ſhot vp his bleſſed life; with
 theſe bleſſed words, *O what an happy change*
ſhall I make? from night, to day? from darkne-
nes, to light? from death, to life? from ſorrow,
to ſolace? from a ſaſtious world, to a heauenly
being? O my deare brethren, ſiſters, & friends!
 it pitieth me to leaue you behinde: yet remem-
 ber my death when I am gone, and what I now
 feele, I hope you ſhall ſoone ere you dye, what God
 doth; and will deale familiarly with men. And

Heb. 11. 21.

now thou fiery Chariot, that came downe to
fetch vp Eliah, carry me to my happy hold: and
all ye blessed Angels, who attended the soule of
Lazarus to bring it vp to heauen, beare me,
Obear me into the bosom: of my best beloved.
Amen, Amen, come Lord Iesus, come quickly,
and so he fell a sleepe.

I say the truth my brethren, I lie not,
my conscience bearing me witnesse in the
holy Ghost, with an appeale from my own
credit, to the right worshipfull his brother,
and all the standers by, to iustifie what I
haue sayd, in comfort of their owne soules
and warrantie of the doctrine I ayme at,
which is to proue, That God neuer suffereth
his elect to depart this life comfortlesse; nor wil
I am perswaded call them hence, till they haue
seene with Sinneon the Lords Christ, either in
soule, spirit, body, or both.

Richard
Holland
Esquier.

Note well.

The life of this perswasion, is the death
of sinne; and such hope of eternity, is the
reuenge of iniquity. Fie vpon sinne, whilst I
behold my Sauour: fie vpon shame, whilst
I behold my glory: Heauen is my hope,
the visions of my hart, are the inprin-
sions of my ioy; and *reuelations are expi-
ations to all Gods children; they haue bin,
they are, and they will be, neuer wanting

* To wis-
shew exter-
nall or in-
ternall.

in supplementum fidei, to helpe faith.

- Luke. 17. 32.* And for conclusion of this point, remember *Lots wife*, was Christ his aduertisement, to inure vs with a forgetfulnes of our owne people, and our fathers house, that the Lord might haue pleasure in our beawty: But so to looke vpon *Zoar*, and flee thither, was *Lots sanctuary*: *O it is but a little one, and my soule shall liue*. What is *Sodome*, other then this sinfull world? And what is *Zoar*, other then that heauenly being? *O let me take you by the hand, bring you out, and lay with the Angell, Escape for thy life, looke not behind thee, neither tarry thou in all the plaine, escape into the mountaine least thou be destroyed.*

And let this suffice, for the first circumstance of my text, as balme from heauen to sweeten our miseries in this life, and to bury our iniquities in the graue. Now passe we from the peace of the soule, to the rest of the bodie, and quiet of both, vrged by the spirit, in the second place, as an Antidote to prevent a poyson much infecting all flesh: who without all comfort of future blessednes, do, to the hazard of their soules, stand doubtfull of the resurrection, as also of the rest of their soules, after they be departed.

parted. T
ther are
But the
Jordan,
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parted. The one sort are the *Atheists*, the other are the *Papists* of these dayes & times: But the text is powrefull to put back both *Jordans*, that the *Israel* of God may enter *Canaan* without crosse or feare. For if the *Lords* elect shal rest in their beds, they shal rise from their beds. Rest implyeth a resurrection, when the time of *refreshing* shall come. It is an improper speech to say, hee resteth, who neuer riseth. It may be some go to bed who neuer rise, strooken with a deadly sleepe or lethargie, but none to the graue; but out he must, at the generall summons of all the world: for the trumpet shal sound, and the dead shal rise. *If a man dye, shall he live againe? Then all the dayes of mine appointed time will I watch; till my changing do come.*

Againe for the second: If after our death we rest in our beds, and as it is in another place, such blessednes accompanieth saints *who dye in the Lord, that they rest from their labours*: then after death, no place of paine, no punishment, no Purgatory. Is there light in darkenes? Is there truth in error? Is there life in death? Is there fire in water? Is there ease in paine? rest in labour? good in euill? sweete in sowre? Is there

1. Io. 1. 7.

Acts. 4. 12.

1. Io. 2. 1.

Acts. 20. 28.

Heb. 12. 24.

Heb. 9. 14.

1er. 23. 21.

a purging fire in hell must fyne vs for heauen & Sweete Christ, where then is thy blood? which alone, say we, nothing else, and none other, *purgeth our sinne*, pleadeth our cause, and purchaseth our place. We neede no other sacrifice, we neede no other aduocate, we neede no other key to open to vs the port of the paradise of God. And if the blood of *Iesus* pleade better things then the blood of *Abel*, for the blood of *Abel* cryed reuenge, but the blood of Christ cryed pardon, pardon: then stay your bulles, and drops of your leaden diuinity: downe with your *Dagon* and *Babel* of all confusion, by shrift, shrine, merit, or medall, all too light, to ballance with the blood of the Lambe: for what is chaffe to corne?

It pities my heart to see the desolations of Christendome, & of this my deare Country in many places, where millions of souls are sillily lead by bad and blinde guides, factious *Iesuits*, and seditious seedsmen, lead I say from the blood of *Christ*, to the blood of *Hales*, and *Becket*: from the fire vpon the Mount, to the painted fire of Purgatory, Poets sayes, and heathenish helps, Romish institutions, decretals apostaticall, lying

Super Thomas sanguinem, quem pro se impendit, fac nos Christe scdere, quod Thomas ascendit.

lying oracles, illusions, and flattering diuinations. This they doe, and this they dare doe, without care of conscience, feare of God, or faithfulness to his cause, which wittingly and willingly (I verely thinke) they do betray, to make good their hellish Hierarchie, and Babel of all confusion.

For what grosnes is this besides the impiety, to thinke a people euer so foolish, as should take out this lesson, to carry to their graues, *from the liuing to the dead*; yea, and that in plea of saluation to: *from the liuing God, to dead idols*: *from the liuing word, to dead traditions*: *from the liuing bread in heauen, to a dead cake or cake at Dan, and Bethel*: *from the bloud of Christ that giueth life, to the fire of Purgatory, that bringeth death*.

1/4.8.19.

20.

1 Thess. 1.9

10.

When Christ bleeding vpon the tree, had vttered this voyce, *consummation est*, at is finished, he gaue vp the ghost. Then he said, and thus he suffered, not for himselfe as a private person, but for vs his members, a publicke good. Shall he say it is finished? and shal we say it is not finished? The Lyon hath rored, who will not be affrayd? The Lord hath spoken, who can but tremble? Tremble for feare ye faithles generation,

10.19.30.

2. Cor. 5.21.

Amos. 3.1.

val I

who

who dare yet say it is not finished? Pray
 saints in heauen, help fire in hell, Purga-
 tory play thy part, purge to the full: and
 thou Pope president of this Limbo lake, rule
 at thy pleasure: help in, help out, and if
Dislinct. 4. vpon displeasure thou thrust *Myriades* of
cap. 51. pass. soules into hell, yet let none be so bold as
 to aske, Why dost thou so? It is enough,
 & it is inough to make good with this, all
 your doctrine: *Sic volo, sic iubeo, sicut pro rati-*
one voluntas. Aske no questions: search no
 scriptures: seeke no reasons: I haue sayd,
 is inough: my pleasure is a precept; coun-
 sell, a commaund; and my will is a reason.
 And now mee thinks whilest I heare them
 say, without worde of God, or warrant of
 reason: Heare heauen, help purgatory, par-
 don pope, that is to say, pray saints, purge
 fire, speake indulgence, for the rest and ease
 of soules departed: (a check to the bloud of
 my Christ, to the truth of my text, & quiet
 of the saints that gone are) I cannot but
 say as *Iob* sayd of his friends, *Miserable com-*
Iob. 16. 2.
Iob. 21. 3. *forters are ye all: Suffer me a little to speake,*
and when I haue spoken mocke on.

Saints heare
us not.

I I say, the saints in heauen vpon whom
 you call, to whom you pray, and before
 whose images you so prostrate your selues,

I say

I say they heare you not, and for that, they help you not; they rest from their labours, and their works follow them, and not yours: I say no such works of wickednes, as your prayer to them is, whereby you rob God, to cloth a Saint. To the prooſe wherof, for that you ſay our doctrine is new, and of yesterdaies birth, *The dayes shall ſpeake, and the multitude of yeares shall teach wiſedome.* Saints in heauen heare not; Saints in heauen help not; Saints in heauen haue no ſenſe of our miſeries: it is no new doctrine: it is ancient; it is heauenly; and hee that hath eares to heare, let him heare.

Iſa. 42. 7.

Iob. 32. 7.

1. King. 8.

39.

2 Chron. 6.

50.

Auguſtine in his booke *de cura habenda pro mortuis*, teacheth, *Animas Sanctorum in calis eſſe, nec intereſſe noſtris his terrenis negotijs.*

Auguſt. de

cura hab.

pro mort.

cap. 13.

That the ſoules of the bleſſed are in heauen; nor doe they reſpect our affaires here on earth; as and if he ſhould ſay, ceate your praying, for no more doth their affection reach yours, then your prayer doth reach them. And this doth hee proue, by theſe reaſons ſound and good, vnantive- rable, if truth might preuaile, when it plea- death on earth, as whē it iudgeth in heauē.

Against the
pooriſh inno-
cation of the
dead.

And firſt he beginneth with his mother *Monicha*, dead and gone, whole affection

I

towards

towards him, in life was euer such, as hee thought could not but reach him from heauen, if Saints had feeling of our miseries here on earth: *Vt uolet accipiat quisque quod dicam*, sayth the Father; Let men iudge of my words as they please; for that I may say nothing of others, yet dare I say of her, *Si rebus uiuentium interessent anima mortuorū, me ipsum pia mater nulla nocte desereret, quem terra marique secuta est ut mecum uineres*. If the soules of the dead did respect the affaires of the liuing, then my deere mother would neuer faile me night or day, who by sea, and by land, followed me in this life to liue with me. *Absit enim ut facta sit uita feliciore crudelis &c.* Be it farre away, that a blessed life should make her more vnkind, or cruel; so as in all y anguish of my soule, I neuer felt her solace, who whilest shee liued could neuer abide to see me sad. But without al doubt, *quod sacer psalmus personat, uerū est, quoniā pater meus & mater mea dereliquerūt me; Dominus autem assumpsit me*: because my father & my mother haue forsaken me, the Lord haue taken me vp. If then our fathers do forsake vs, how can they care for vs: and if our fathers do not care for vs, *qui sunt illi mortuorum, qui nor unt quid agamus, quidne*

patia-

Psal. 27. 10.

patiamur: who are they amōg the dead, that know what we do, or care what we suffer?

2 A second reason is taken out of *Isaiah* the Prophet, who moned in misery, after a deliuerance, and greatly complayned of mercies with-holden, and compassions restrayned, gayned at no hand, but at the hand of God: nor was pitied of any, but of himselfe: and for that he saith, doubtlesse *thou art our father, though Abraham be ignorant of us, and Israel know vs not, yet thou Lord art our father, and our redeemer: thy name is for euer.* Whereupon the father concludeth, with an argument drawn frō the stronger, *Si tanti Patriarchæ quid erga populum ex his procreatum ageretur ignorauerunt &c.* If two so great Patriarches were ignorant, what should become of that people themselves had begotten, and frō whose straine should spring by promise, *Christ* the father of all the faithfull: If *Abraham* being the friend of God, yet could neuer enter into that secret: nor *Israel* as preuayling with God, yet neuer obtayned such a blessing, as once dead, either to know, to ease, or help their posteritie, in life or death: then *hush* to heauen, and to all that therein is, except God, al are ignorant, none can know, none

Isai. 63. 16.

Isai. 2. 33.

Gen. 32. 27.

can help, none can heare, none can ease our
plaint or paine, either in earth, or elsewhere.

3 His third argument is drawne from the
memory of blessed *Iosiah*, vnto whom *Hul-*
dah the Prophetisse pronounced this bles-
sing from God, that he should dye, and be
gathered vnto his fathers before he saw the
euils which the Lord had determined vpon
that place and people. Her words be these :

2. Kin. 22. 16
20.

*Thus saith the Lord; because thine heart did
melt, and thou hast humbled thy self before the
Lord, when thou heardest what I spake against
this place and against the inhabitants of the
same: to wit, that it should be destroyed and ac-
cursed, and hast rent thy clothes, and wept be-
fore me, I haue also heard it saith the Lord.
Behold therefore I will gather thee to thy fa-
thers, and thou shalt bee put in thy graue in
peace, and thy eyes shall not see all the euil which
I will bring vpon this place. Hereupon I in-
ferre with the father, *hos putamus quietos,
quos inquieta vita vinorum sollicitat?* May
we think them at quiet whom the trouble-
some sturs of this world may vex? I trow
no, for doe but suppose, that the Saints in
heauen did behold the miseries here on
earth; Princes the subuersion of their king-
domes; Noblemen of their houses; Gentle-*

men

men of their lands, line, and families; did fathers see the sinnes of their sonnes, and mothers the shame of their daughters, clad with pride, fed with idlenes, and shod with bloud, to the destruction both of their bodies and soules; finally, did heauen but heare, see, or feele with passion, how *Sion* is *Lam. 1. 4.* wasted, her stones lye buried in the dust, and there is none to pitie her desolations; did they but see the grasse of the earth dieperd with the bloud of the saints, by *Anti-Turke and christ in the east,* and *e Antichrist in the west;* *pope.* banding themselues together against the Lord, and against our *Christ*, the one to destroy the honor of his person, the other of his offices: I say, if Saints in heauen, had a sense and feeling of these miseries, woes, and calamities, small were their rest, little were their ease, and heauen were no hold for happines.

If the presence of God were vpon hell (as on saith, *infernus in amicum conuerteretur Paradisum*) it would become the port of Paradise: so contrarily, it may be sayd, if the presence of our sinnes, woes, and calamities, should pester heauen: if earthly miseries, hellish horrors, and (as our aduersaries wil haue it) Purgatories plaints should

reach the saints; then should heauen bee turned into hell; rest into toyle; peace into warre; and blessednes into bane.

Iob saw this, when hee sayd of the dead,
Iob. 14. 20. 21 *he changeth his face, when thou castest him away, and he knoweth not if his Sonnes shall bee honorable, neither shall he vnderstand concerning them, whether they shall be of low degree.*
August. lib. de spiritu & anima cap. 29. Whereunto accordeth *Augustine* in another place: The sonnes of them that are dead, are there where they do not see, nor heare what things are done or chaunceth in this life: such is their care for the liuing, that they know not what we do; euen as our care is for the dead, that we know not what they do.

For conclusion of this point (that I bee not tedious) say no more eyther for your selues, or ouer your dead. Heare heauen; help saints; send peace; giue rest: they see you not; they heare you not; nor haue they feeling of your miseries. Your *ora pro nobis* is out at doores, and your *Missæ requiem*, is a pregnant idoll. Popes pardons are bables for Pagans to sport withall; and like the mad *Gaderen*, you hunt the graues of the dead, to grieue the liuing, taking vp these and such like stones, to wound your selues,
 and

Mark. 5. 2.

and build vp your Babel of all confusion. *Heb. 6.9.*

But of you my brethren, I am perswaded better things, and such as accompany saluation, though thus I speake: for God is not vnrighteous that he should forget your worke and labour of loue, which you shew towards his name, gi- *Heb. 13. 15.*
 uing him alone [the sacrifice of your prayers and praises: saying with holy Iob, my *16.*
 witnes is in heauen. And with the sweete *Iob. 16. 19.*
 Psalmist, *Whome haue I in heauen but thee? Psal. 73. 25.*
and whom haue I in earth besides thee? As also *Heb. 14. 3.*
 with blessed Hester: O my Lord, thou only
 art our King, helpe me desolate woman, which
 haue no helper but thee. And for the dead, *Eccles. 38.*
 take this from Siracides for a memento. *For- 21. 23.*
 get it not, seeing he is at rest, let his remem-
 brance rest: cease thy prayers, thou shalt do him
 no good, but hurt thy selfe.

2 Now to come to the second support, *Purgatorye*
 I meane our aduersaries bath, to supple and *easeh nos.*
 ease their dead, before they come to hea-
 uen: and for that they cry help Purgatory,
 purge fire; heathenish in deuise, hellish in
 practice, and Romish for gaine. That I may
 say no more, I can say no lesse of that popish
 puddle, if I say the truth; but as the Apostle *1. Cor. 8. 4.*
 sayd of an idoll, *Idolum nihil est*; so say I of
 Purgatory, *Purgatorium nihil est*; it is none

of Gods creatures ; it is none of Gods ordinances : it was neuer in his counsell ; and for that it can neuer stand with his prouidence.

Ind. 15. 4.

*Prooue these
points yee
Papists.*

Nay if you reade the approuers of it, who loue it most, and like it best, you shal finde the like *Sampsons* foxes, tyed by the tayles, but deuided in the heads, burning the corn of the *Philistims*, whilest *Israels* sheaues stand vpright: I meane consuming themselues, whilest they caull with vs about a birth of no being: for if, they could but agree at home, ere they warre abroad, 1. where the place is, 2. when it began, 3. how long it shall continue, 4. who is there punished, 5. what is the paine, 6. and lastly, who be the tormentors: happily it might make vs to sound a retreat, and moue a parley. But when in all, or most of these, they are at ods with themselues, I trust (by the grace of God) they shall neuer be at even with vs, or with any that feare the Lord in truth.

a It would require a longer discourse, then now I can stand vpon: to descend into each of these particulars, beeing limited with the time, mine owne weakenes, and your wearines; yet if any man doubt, let him demurre with mee vpon a further tryall, and
con-

conference, when I shall (if God will) satisfy him to the full; that in all these severall points, they doe nothing else but agree to disagree: in the meane time I dare avouch as first I did, that purgatorie is not at all.

1 That it was neuer knowne in the Church of *Israel*, or a doctrine sprinkled vpon that people, with the blood of the old couenant by *Moses*, who was faithfull in Gods house, and deliuered all bee saw vpon the mount. Exod. 24.8.
Numb. 12.7.
Exod. 25.40.

2 That purgatorie hath no foundation in the new testament, and that the blood of Christ neuer taught it in that couenant; but was of it selfe sufficient to purge and preferue *tam à pœna quam à culpa*: though our aduersaries say contrarie. Gal. 3.13.
Ro. 8.2.3.

3 That neither the Primitiue Church, nor the Fathers of the same, for the space of manie ages, did euer acknowledge the purgatorie of the Church of Rome. Ifay God neuer ordained: Scripture neuer taught: spirit neuer guided: father neuer agreed vpon such a doctrine: but as they that were conuerted to Christ at the first; whether from *Iudaisme*, or frõ *Paganisme*, did bring with them, cyther their ceremonies, or their opi-

opinions; so in this errour, as in others.

Plato taught it in his schooles: *Virgil* in his rythmes: both Pagans Papising. *Bonaventure* at all aventure, and *Durand* not dangerous of the doctrine, haue taken it vp; both Papists Paganising. To iustifie what hath bin said of old: *Pictoribus, atq; poetis quidlibet auctendi semper fuit aqua potestas.*

Horace.

To Painters, to Poets (to Papists) of skill,
Hath euer bin granted to saue what they will.

For the prooffe of al these assertions, I referre you to the worthie writings of that noble Berrean Lord Phillip of Mornay; *lumen Gallie, mastix Romae*, in his treatise of purgatorie, laid downe in his third booke of the sacrifice pretended in the Masse.

The lights of France, the scourge of Rome.

And now for conclusion of this point, in clearing of the truth, pitifullie dearned with these clouds of errour, let these few Scriptures, and Fathers dispell the fogge; so as the sunne of rightcousnes may shine in your hearts, and beget you to a better hope.

1. Pet. 1. 3.

Reuel. 14. 13

A voice from heauen hath said it, & you may belecue it. *Blessed are the dead that die in the Lord (A modo) euen now, for they rest from their labours.* In blessednes is no pain; in rest is no toyle, & if this happinesse be *A modo,*
Euen

Euen straight vpon the dissolution ; there is no daunger by the way : there is no delay by purgatorie.

Paul hath said it, you may belecue it, *Phil. 1. 21.*
Christ is to me both in life and in death aduan-
tage, desiring to be loosed, and to be with Christ,
which is best of al: as & if he should say, neuer
 can I lose by *Christ*, in life hee is my grace ;
 in death he is my glorie : when I am gone, I *1o. 12. 26.*
 shall bee where he is ; not in paine, but in
 blis, where no fire shall purge, nor water *Ruel. 7. 14.*
 wash ; hauing alreadie dipt my stole in the
 blood of the lamb.

Christ hath said it, you may belecue it, his *1o. 17. 24.*
 word is a warrant to your wearie souls. *Fa-*
ther, I will that they which thou hast giuen me,
be with me euen where I am, that they may be-
hold my glorie, which thou hast giuen me. It is
 his will, and who dares wrett it ? the head
 will haue his members, the bridegroome
 his spouse, God his elect, and *Christ* his re-
 deemed : and where will he haue them, but
 where he is ? and that is in heauen. Popish
 purgatory is no Palace for *Christ* his abode ;
ergo, no place for Christians to behold his
 glorie.

Nor hath *Christ* said it but sworne it to,
 in *supplementum fidei*, to help faith ; that by *Heb. 6. 12.*
 two

10.5.24.

two immutable things, wherein it is impossible that God should lie; First, promise: and Secondlie oth; wee might haue strong consolation. His oth is this, neuer to be reueried: *Verilie, verilie, I say vnto you, he that beareth my words, and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.* O happie hearers! but thrise happie beleeuers, for whose cause the Lord hath sworne, in certaintie of your saluation, and speedie passage from death to life, without tuch of fire, meede of merit, or need of Popish indulgence.

Psal. 147.

35.

One saith well, *velox est sermo dei, & velocem desiderat habere sequentem.* The word of God is swift, and it requireth a speedie follower: if speed in following; much more in attaining: if speed in the bodie, much more when it hath put it off: if vnder the crosse we grone and goe forward, with how much more speede shall wee haste to the crowne, when teares shall bee wiped from our eyes, and wee shall be translated out of this world, to raigne with God for euer. And if it bee true of a glorified bodie, that *Augustine* hath, *corpus est ubi vult animus.* The bodie is straight where the minde will;
how

how much rather shall a sanctified soule, *Eccles. 12. 7.*
disburdened of the bodie, passe with speed
to him that gaue it.

Lazarus died, and was straight waies ca- *Luk. 16. 22.*
ried into *Abrahams* bosome. The theefe vp- *Luk. 23. 43.*
on the crosse died, & was that verie day in *Acts. 7. 59.*
Paradise. *Stephen* called and said, Lord Ie- *60.*
sus receiue my spirit: and shall we doubt of
his desire euen then answered? Christ cry- *Luk. 23. 46.*
ed vpon the tree, *father into thy hands I com-*
mend my spirit, and gaue vp the Ghost; not
downe the ghost; speedily, and without de-
lay: yea, and I am perswaded that it is with
euerie Saint of God in his particular death,
as it shall be at the generall doome, all shal
be chaunged at the twinckling of an eye, at
the last trumpe: for the trumpet shal blow,
and the dead shall rise; so all shall be chan-
ged at the last gaspe, & euen in the twink-
ling of an eye, shall the *bodie turne to earth* *Eccles. 12. 7.*
from whence it came, and the soule to God that
gaue it. Nescit tarda molimina spiritus dei
gratia. The gifts and graces of God, are
without delay: no delay in the creation: no
delay in the redemption: no delay in the
comming of the holie Ghost, for sodainelie
it fell: and shall we surmise a delay after the *2. Tim. 4. 7*
dissolution; *after wee haue fought the good*
fight,

*fight, finished our course, and kept the faith. No
no, there is a crowne of righteousness laide
vp for thee Paul, and for all them that loue
his appearing; I meane Christ who standeth
readie with a crowne in his hand, ouer
the head of all his saints, euen when the
flesh is off, to put it on.*

Reuel. 2. 10.

To goe by the streame of all the Fathers,
to wash out this error, would carrie me to
a sea of matter, for the time impassible, and
therefore I am enforced of much to take a
little, and of many a few, *Leonem ex vngu-*
bis.

*Ignatius in
his 6. Epi.
file.*

Ignatius hath these verie wordes truelie
translated. *Alwaies reason requireth that whilest
we haue space and time, wee should amend
and correct our faults, whilest in this life wee
haue occasion giuen of repentance: for it is
truelie said, after death there is no place nor
time to confesse our sinnes: whereunto accordeth
that of Ierome. Whilest we are in this
present world, either by prayer, counsel, or
comfort, we may help one another: but after,
not Iob, not Daniel, or Noah, shall obtaine
by any intreatie, but euery one shall
beare his owne burden.*

*Ierome in
Gai. 6.*

*Chrysost. in
heb. cap. 2.
hom. 4.*

Chrysostome giueth the reason of both:
hoc enim cunctorum tempus est; illud verò coro-
narum

narum, retributionum & premiorum; this is the time of swaddles, bands, and bickerings: but that of crownes, rewards and garlands.

Cyprian in his first treatise against *Demetrian*, doth fullie subscribe to the same truth, where hee saith: that after we be once departed out of this life, there is no more place of repentance: there is no more effect or working of satisfactions: life is here eyther lost or won; everlasting saluation is here provided for by the due worshipping of God and fruits of faith.

Augustine vpon his first conuersion, sauouring of gentilitie, was doubtful & said of purgatory, it may be there is such a place, and it may be there is none; but being further grounded in doctrine, and confirmed in faith, is resolute at the last, and said. Let no man deceiue himselfe, there are but two places; and as for anie third place, there is none at all; he that reigneth not with Christ, shall perish with the diuell without all doubt. And in his booke *Hypognosticon*, he is yet more plaine, morefull, more abounding in the beating backe of that deuised error: his words be these. The first place, the Catholike faith by Gods authoritie beleueneth to be the kingdome of heaue: the second place, the same Catholike faith

Aug. in sermone de re-
pore. Ser. n.
132.

Hypognosti-
con. lib. 5.

faith beleeneth to bee hell, where al runnagates
& whosoeuer is without the faith of Christ shall
tast euerlasting punishment. As for any third
place we vitterly know none, neither shal we find
in the holis Scriptures, that there is any such.

And as if he would neuer off this ground,
till he had built vp the truth, and remoued
all rubbish, he is yet vpon that againe and
again. There be two habitations or dwelling
places, the one in fire euerlasting, and the other
in the kingdome that neuer shall haue end.

There is no other place to correct our man-
ners and conditions, but onlie in this life: for af-
ter this life, euerie man shall haue that that hee
hath purchased vnto himselfe in this world.

So then with these few, to shut vp the
streame of the rest, that still runne in the
same current, and to close with their recti-
fied spirits in triall of the truth, I conclude
with themselves. *In quo quemque inuenerit
suus nouissimus dies, in hoc comprehendet mun-
di nouissimus dies: quoniam qualis in die isto
quisquis moritur, talis in die illo iudicabitur.*
And againe, *vnusquisque cum causa sua dor-
mit, & cum causa sua resurgit.* Wherein eue-
rie mans last day shall leaue him; therein
Gods day shall finde him; as we die, so shall
we be iudged, and euerie man shall sleepe
and

In his 18.
sermon of
the words
of the Apo-
fle.

In his 54.
Epistle to
Macedoni-
us.

Aug. in his
80. Epist. to
Hesychius.

and rise againe with his owne cause.

As for that our aduersaries straynd distinction, of good to heauen; bad to hell; and meanelly mannerd to purgatorie: it is a heathenish help, & a Paninus Poëm found in the Schoole of *Plato*, and there first forged vpon the anuill of errour; who maketh (by the report of *Ensebius* himselve in his booke of the soule) three degrees of men. Some in the *Elisian* fields, who liued well and vertuoullie: blessed soules, in blessed places. Others in *Tartaro*, whom he calleth *ánatos ípótas*, past hope of amendement, cursed soules in cursed places. But *íótiqa*, such as are curable and veniall, he casteth into burning fLOUDS, there to make perfect their repentance, and after their purgation receiue absolution. *Virgil* describeth it at large, in his sixt booke of his *AEneidos*.

*Alijs sub gurgite vasto, infectū eluitur scelus, Virgil. Eneid. 6.
aut exurit igne:
Donec longa dies, perfecto temporis orbe,
concreta exemit labem &c.*

Englified thus.

Some fleeting bin in floods,
and deepe in gulfes themselues they tire,

K

Till

Till sinnes away be washt,
 or clensed cleare with purging fire:
 Till compasse long of time,
 by perfect course hath purged quite
 Our former cloddred spots,
 and pure hath left our ghostly sprite, &c.

August. de
 ciuit. dei lib.
 21. cap. 13.

And hereat no doubt *Augustine* aymed
 when hee said, that purgatorie was one of
Platoes doctrines: as also some of their grea-
 test *Clarkes* and *Iesuits*, who doe not let to
 confesse that purgatorie is found there.

Pardons
 reache vs
 not.

And for conclusion of all these points of
 doctrine, controueried betwixt vs and our
 aduersaries; I say of popish pardons and in-
 dulgences, which lastly they pleade, in re-
 leefe of their dead, and ease of soules de-
 parted, that rest should come by the: I say,
 though they be nearest to their true gaine,
 yet are they furthest from their due prooffe:
 as may appeare by their owne Doctors, to
 too doubtfull, yet dotting vpon the do-
 ctrine, *ex ore tuo, &c.*

Siluest. Pri-
 erias contra
 Luther.

Siluester Prierias hath these very words.
Pardons (saith he) are not knowne vnto vs by
 the authoritie of Scriptures, but by the authori-
 tie of the Church of Rome, and of the Popes,
 which is greater then the authority of the scrip-
 tures.

tures. Desinat in piscem mulier formosa superne. A milde beginning, but a wild and woodie ending.

John Maior is no lesse doubtfull when he auoucheth, that of pardons little may bee said of certaintie: for the Scripture exprelly saith nothing of them. Touching that *Christ* said vnto *Peter*, Vnto thee will I giue the keyes, &c. We must vnderstand this authoritie with a corne of salt.

Io. Maior. Senten. 4. distict. 20. quest. 2.

Alphonfus de Castro in his eight booke of pardons, saith, *There is nothing in the Scriptures lesse opened, or whereof the olde Fathers haue lesse written then pardons: of pardons there is no mention.*

Alphonf. de castro. lib. 8. indulgent.

Let *Bernard of Clunice* blaunch the deuise, and tell the truth of this toy. *The deuising of pardons* (saith he) *is a godly guile, a hurtlesse deceit, to the intent, that by a deuout kinde of errour, the people may be drawne to godlines.* Much like vnto many wantons in theise our dayes, who deeme that diuinitie may goe by the drum, whilest they vrge pyping to bring on preaching, and minstrellie to grace our ministerie, with multitudes in the afternoones, of many our wofull and solitarie Saboaths.

Bernard. in Satiua.

But to the matter in hand, and point of

K 2 pardons;

Ang. lib. 50.
Homil. 36.

Mantuan.

Veselus.

Budaus in
Pandeclis.

Becket in
Epist. to the
Bishop of
Mentz.

pardons; I say with *Augustine*: O vanitie, selling vanities, to them that will heare vanities: and vaine are they that will belecue it. Nay rather belecue your owne Poets, who durst freely say: If wee haue any thing from Rome, they be trifles: it receiveth our gold, and deceiveth our soules.

Say with *Veselus* one of your owne Doctors, Among vs in Rome, Churches, Priests, Altars, Masses, Crownes, Fire, Incence, Prayers, and Heaven are set to sale: yea, and God himselfe among vs may be had for money.

Say with *Budaus*. The Popes Canons seeme not now to guide mens lines, but if I may so say, they rather serue to make a banke, and to get money.

Say with *Becket* one of your owne Bishops: Rome our mother is become an harlot, & for money & reward laieth her selfe to sale.

If then for cōclusion, my deere brethrē, beloued in the best loue that euer was, which is of Iesus Christ: if Saints helpe not, for that they heare not: if Purgatorie ease not, for that it is not: and lastly if pardons preuaile not, for that they reach neither quicke nor dead: why doe wee listen to these vngodly Sirens? who blacken the ayre with the fogge of their dearne diuinitie,

tie, and driue away al comfort from distressed soules, with these wofull outcries, and doubtfull voyces. *Helpe Saints: Purge fire: Pardon Pope. Away away, get you hence, for who euer required these things at your hands,* *Isai. 1. 12.* saith my God?

Let onely the price of the bloud of my Lord, auaille me vnto the perfection of my deliuey. He is my peace: he is my rest: in life and in death Christ is to me an aduantage. *Aug. in 14. booke vpon 15. Psalme.* O death where is thy sting? Hell where is thy victorie? Pope where is thy pride? Purgatorie where is thy gaine? *1. Cor. 15. 55* *Thankes be vnto God, who hath giuen vs victorie, peace, and rest, thorough our Lord Iesus Christ.* And now who shall lay any thing to the charge of Gods chosen: it is God that iustificth, who shall cōdemne? it is Christ which is dead, yea rather which is risen againe, who is also at the right hand of God, & maketh request also for vs. *Rom. 8. 33.* And what shal diuide vs frō his loue? *Ec.* Shall tribulation, or anguish, or persecutiō, or famine, or nakednes, or perill, or sword? Shall life or death? In all these we are more then conquerours, in him y loued vs. And I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nei-

ther height nor depth, Pope, nor Purgatorie shall be able to separate vs from the loue of God which is in Christ Iesus our Lord. *Veniendo veniet. Peace shall come*; they shall rest from their labours, euery one that walketh before him.

Thus you haue heard (I hope to your comfort) of peace after war, rest after toile, life after death; and a blessed being after a miserable bondage, to all Gods children, vpon the last farewell, with this wofull world. It now remaines we come to the second part, and declare out of the text, to your further comfort, who are partakers of the blessing; euen all such as are parties to the cause, and none but such as haue walked before him.

2. Part.

1. *Obserue
the genera-
llie of Gods
gifts, yet
with limi-
tation.*

2. *Thes. 3. 2.
Isai. 57. 21.*

*Reuel 22.
14. 15.*

All haue not faith; so saith *Paul*. All haue not *peace*; so saith the Prophet. Not euery plant is for this Orchard. Not euery tree is for this building: each peeble stone may noy lie with the *Carbuncle*, *Topaze* or *Chrysolite*, in the habitation of his holinesse. *For without shall be dogges, and inchaunters, and whoremongers, and murtherers, and Idolators, and who soeuer loueth or maketh lyes*: But blessed are they that doe his commandements, that their right may be found in the tree of

life,

life, and may enter in through the gates into the citie. Blessednesse with the Apostle is to such as doe his commandements; *Peace and rest* with the Prophet, is to such as *walke before him*. Both absolute in the promise of God: both defeasable on the condition of man.

It is an ouerruled case in schoole diuinitie. *Comminationes & promissiones diuinae sunt hypotheticae*, comminations & promises from God are conditionall, euer limited within the bounds of our obedience or disobedience.

Yet fortie dayes and Ninine shall be destroyed; if *Ninine* repent not: and I am perished, that yet not many yeares, & the whole world shall bee destroyed, if the world amend not. Excellent things were spoken of thee, thou Citie of God: but now execrable things are done to thee, for that thou art fallen from God. *Bethel* is become *Bethauen*, the house of God, the house of iniquitie. *Heu domus antiqua quam dispari domino dominare!* Thy ruines are reliques of thy sinne, and iudgements of thy God. *Ionah. 3. 4.*
Psal. 87. 3.

God promised a Priesthood of continuance, with an eternall couenant: and said he would neuer faile *Salomon* of a sonne to

1. *King. 9. 3.* succeed in that throne of gouernmēt; if his
 4. children would doe right and walke in his
 waies : but when they failed in the conditi-
 on, the Lord failed in his promise, that they
 might know his promises are conditionall,
 and his mercies euer with limitation.

Math. 7. 7. *Aske and ye shall haue ; seeke and ye shall
 finde; knocke, and it shall be opened vnto you;* so
 saith Christ a mercifull Messias : but with
 this implication ; if yee aske not, yee haue
 not ; if yee seeke not, yee finde not ; if yee
 knocke not, it shall not be opened vnto
 you. And I pray you what is implied in all
 the titles and dignities of Christ ? where ei-
 ther he saith of himselfe, or others of him,
 that he is the *way*, the *truth* and the *life* : but
 that we should walk in him, shine through
 him, and liue by him : or what of this ? that
 he is the *doore*, the *shepherd*, and the *vine* ?
 but that wee should enter, be guided, and
 grow together in him. A Priest hee is to
 please our God. A Prophet to instruct our
 soules; and a king to conquer our enemies.
Heb. 7. 17. All defeasable on our behalfe : if we yeeld
Aēt. 3. 22. him no sacrifice ; no care ; no obedience ; I
 16. say, for conclusion, whatsoeuer Christ is to
 me, I am nothing to him; if *Eccho-like*, and
 by reflexion, I doe not answer to his holie
 and

and heauenlie call, with my true faith and due obedience. *Qui fecit te sine te, non saluabit te sine te.* Hee that made thee without thee, will neuer saue thee without thee. We are his workmanship, created to good workes, that we should walke in them. *Ephes. 2. 10.*

In which walking I doe further obserue out of the text, that God is no respecter of persons, but euerie one that walketh shall haue peace, and finde rest, whether Jew or Gentile, circumcised, or uncircumcised, man or woman, rich or poore, bond or free, master or seruant, saint or sinner; if he belecue, hee shall haue life; if hee walke before him: Peace shall come. *Gal. 3. 28.*

*Nescit Religio nostra personas,
nec conditiones hominum respicit:*

Our religiō taketh no knowledge of persons, nor respecteth the cōditions of men. Old *Simcon* in the temple, yong *Iohn* in the wombe, poore *Bartimcus* begging, rich *Zacheus* climbing, the hard hearted *Centurion* standing by the tree, & the theefe hanging vpon the crosse, confessing the trueth, and walking in the sunnes shine of their Chrit: all indifferentlie receiue his die, gaine peace, and finde rest. *Luk. 2. 25.*
Luk. 1. 41.
44.
Mark. 10. 46
Luk. 19. 4.
Math. 27. 54
Luk. 23. 42.

This *Peter* sawe in vision from heauen;
and

and this he preached powerfully on earth;
 when vpon the sight he opened his mouth,
Act. 10. 28. and said, *of a truth I perceine now that God is*
33. 34. 35. *no respecter of persons, but in euery nation he*
that feareth him, and worketh righteousness, is
accepted with him.

*2. The par-
 ticularitie
 of our va-
 ceis.*

Habac. 2. 4.

*Gal. 6. 5.
 and 7.*

Luk. 7. 37.

Eccles. 9. 10.

Againe, I gather out of the text, that as
 God is generall in his gifts; so must we be
 particular in our receite. Euery one shall
 be saued: but by his owne faith. Euery one
 shall haue peace, and finde rest: but by
 his owne walking. Anothers faith though
 neuer so pretious, is not sufficient: ano-
 thers walking, though neuer so righteous,
 is not auailable to my rest. *The iust man*
shall liue by his owne faith, so saith *Habacucke,*
2. 4. Euery one shall beare his owne bur-
 den: and euery one shal haue his owne ho-
 nour. And as we sow, so shall we reape: not
 anothers mouth to kisse; not anothers
 teares to wash; not anothers haire to wipe
 the feete of thy Christ: but thine owne
 mouth; thine own teares; thine own haire,
 must kisse, wash, and wipe, with *Marie,* the
 feete of thy Sauour.

All that thine band shall finde to doe,
doe it with all thy power: thine hand, not ano-
 thers hand: thy prayers, not anothers pray-
 ers:

ers: thine hearing, not anothers hearing:
thy feete, not anothers feete, shodde to the
preparation of the Gospell of peace; yea, *Ephes 6.15.*
and thy communicating of Christ, with all
the benefits of his passion, not anothers,
shall benefit thee, to thine eueralsting sal-
uation. *Quid tibi de alterius dono, si tu non de-
deris:* why art thou proude of another mans
gift, and thou giue nothing?

Anothers clothes will not warme me;
anothers meate will not feede me; anothers
golde will not enrich me; anothers heart
will not cheere me: no more say I, can ano-
thers faith saue me. Onely my faith in my *Rom. 13. 14.*
Christ, whom I haue put on, my walking,
mine obedience; must warme me, must
feede me, must cheere me, must enrich me,
and therefore I say with *Thomas vpon Ioh. 20. 28.*
mine owne tuch: *My God, my Lord.* Not
God in generall, but my God in particular;
mine by promise; mine by stipulation:
mine by oth: mine by free gift: mine by
purchase: mine by participation of giftes
and graces: my *Shilo*: mine *Emmanuel*: my
Iesus.

Of this particular faith and application,
spake *Isaiah* the Prophet, when he said, *Ra- Isa. 24. 16.*
zali Razali. Secretum meum mihi, Secretum

meum

meum mihi: My secret to my selfe, my secret to my selfe. And this is the spirit of application, by which the children of God, both can and doe applie the medicine to the maladie: for what is the sweetest balme, if it be not broken? The best receite, if it be not taken? Or the soueraigndlt plaister that can be deuised by arte or cunning, if it bee not applied to the wound or sore? From this spirit of application spake *Dauid*, when he said, *O God thou art my God: as Mary* also in the garden, when she said *Rabboni, my master: yea and Iohn* too, whose head lay neere his masters heart, euen the Disciple whom the Lord loued, when hee sayd, *We know that wee are of God, though all the world lie in wickednes.*

But the sonnes of *Beliall*, and the reprobate from God, if you mark them well, you shall find that they are seared with a brand, and so, as neither they cā, nor do apply the mercies of God vnto themselues. *Caine* could make no vse of it, when he said, *My sinne is greater then can be pardoned.* Nay (saith *Augustine*) not so: *Mentiris Caine, mentiris, maior est dei misericordia quàm omnium peccatorum miseria: Thou lyest Caine, thou liest, the mercies of God are aboue all*

all mans miseries. *Pharoah* was obdurate, *Exod. 5. 2.* and could make no vse of God either in maiesty, or mercie, when he said, *Who is the Lord, that I should heare his voyce, & let Israel goe? I know not the Lord.* *Indas* that sonne of perdition, when he cast in the 30. pence (a *Zach. 11. 13.* goodly price whereat he was valued) though he mourned much; yet had he no helpe, for that he was hopelesse, when he could not applie mercie vnto his miserie: but said, *I haue sinned in betraying the innocent blond.* *Math. 27. 4.* The innocent blond, not mine; as if he had no portion in his *Christ*.

And for the *Diuels*, they are so farre from challenging any good by *Christ*, that they disclaime his mercies, person & all, whilest they say: *Ah, what haue wee to doe with thee,* *Mark. 1. 24.* *thou Iesus of Nazareth? art thou come to destroy vs?* Such disclaime be farre from you my brethren, and from all the Saints of God, both in life and death: nay rather *clamate pro're uestra*, claime your due, and say with blessed *Paul*, *Christ is become vnto vs wisdome, righteousness, sanctification, and redemption.* *1. Cor. 1. 30.* Yea, and be bold to say yet more: his bodie is in heauen, there shall I finde it mine: his diuinitie is on earth, there do I feele it mine: his word is in mine cares,

to beget him mine : his sacrament is in mine eyes, to confirme him mine : his spirit is in my heart, to assure him mine : Angels mine, to camp for me : Prince mine, to rule for me : Church mine, to pray for me : Pastor mine, to preach for me : All mine, whether it be *Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things present, or things to come, euen all are mine, I am Christs, and Christ is Gods.*

1. Cor. 3. 21.
22. 23.

Of all this I inferre and conclude with my text, that euery one must walke, if he wil haue peace; and who wil be cured, must care to apply his sweete Sauior vnto his sinfull soule. Thine owne gaine must buy balme to bury thy *Christ*; nor must thou send it, but bring it, with the deuout *Maryes*, to the sepulcher. The *Queene of Saba* (though a *Queene*) yet she sent not, but came her selfe to heare the wisdom of *Salomon*. And the wisemen of the East, herein shewed their wit, that after they had seene his starre, they turned not, but hasted to the place of the babes abode, with this inquiry: Where is he which is borne King of the Iewes? *vidimus stellam eius in oriente*, we haue seene his star in the East, and are come to worship him : *uenimus personaliter*, we come our selues, we acknow-

1. King. 10. 1.

Matth. 2. 1. 2

acknowledge our misery, *venimus adorare humiliter*, we adore him our selues, we acknowledge his maiestie, and we worship *eum singulariter*, him alone: we subscribe to the *Vnity*: and that there is *no name under heauen, wherby men must be saued*, other then by the glorious name of *Iesus Christ*. As and if they might say, we haue scene in soule, we are come in body, there is the star, O where is the babe? Care is in our hearts, and cost is in our hands, here is our gold, let him be crowned a King: here is our frankencente, let him be deified a God: here is our mirth, let him be buried a man: all his by gift, all ours by grace: what he gaue vs, we giue againe; and here we haue it to bestow vpon our blessed Sauour: from a farre countrey haue wee followed him, and *walked before him*: and therefore now we feele peace, we haue found rest to our weary soules.

A. 7s 4. 12.

From the generality of Gods gifts, and particularity of our receipt, come we now to the proper obiect of our faith and walking, contayned in these words, *before him*. By which indefinit speech, I hold the holy ghost hath reference to one *Christ*, the way, the truth, and the life of all Christians. No way, but by him: no light, but from him: no life,

3. The proper obiect of our faith and walking.

- life, but in him. *Him* I say, nor is he expressed in plainer termes, for that his name is *secret*: and till *Gabriel* came from heauen, with his sauing name *Iesus*, and statute of additions, *Luke* 1. 31. from the first age to the latter daies, I meane from *Adam*, vntill *Shilo* came, they but hacked at it. God in Paradise lapt vp this secret in the seed of the woman. *Iacob* in *Shilo*, which by interpretation is lent. *Moses* in this, *Mitte quem misurus es*: Send him whom thou shouldest lend. *Daniel* thus, *One of the Saints* said vnto a certain one. *Jeremy* thus, *He that should call, he is the lord our righteousnesses*. The Lord in respect of his, to deliuer his Church: *righteous*, in respect of his doome, determinable vpon the world: ours in respect of grace, appeasing his father. What should I say more? sometime they call him by the name of *Emmanuel*: sometime they call him *wonderfull*, *Counsellor*, the mightie God, the everlasting father, the prince of peace. *Maher-shalal-hashbaz*, Make speede to the spoyle, halt to the pray; with this pregnant prophecy of him, that a virgin should inuiron a man. And neuer the daies of Christ, they called him, *Israels expectation*, *Israels consolation*, *Israels redemption*. And now that I haue told thee,
- and

and thou hast heard all these speake, I aske with *Salomon*, what is his name? and what is his fannes name, if thou canst tell? It is the glorie of God to keepe a thing secret, but the Kings heart will seeke it out. And it is an honorable seede that feareth the Lord, but a more honorable seede that findeth him. Elder times saw him a farre off, coming swaddled in types, figures, shadowes, & ceremonies: but we haue seene the truth, bodie, and substance of our *Christ*. We haue him come, and the wayle of the Temple is rent from the top to the bottome, whereby we haue readie passage into the holiest of holies, even *Christ Iesui the Lord*, whom the Angels desire to behold. We heard of him at *Ephrata*, and wee haue found him in the woods, tied to the tree, & pierced through, with his body crosse, and soule curst, for the finnes of all the world: and now sitteth in heauen, a mediator and pledge of our inheritance, hauing left his spirit to liue by, and his word to go by: and this is he whom the Prophet meant in this word *him*, the object of our faith, and way to walke in.

No man can ascend, but by him that did descend, and that is *Christ*: the ladder *at Pinael*: the clowd by day, & pilier of

Exod. 13. 21 fire by night, which guided *Israel* in the desert; the kings high way to heauen, & blessed hold of happie dwelling. No Paradyse without this tree: no perfume without this balme: no building without this stone: no sacrifice without this lambe: I say, no God without Christ, in this wicked world. The
22.
Mat. 11. 27 light of the day is conueyed vnto vs by the Sunne in the firmament: so is the brightness of heauen, by that Sonne of righteousness: a Planet in the midst of Planets, to lighten all about, and all below, as whom blessed Angels desire to behold, and blessed men couet to adore. Life is conueyed from the hart, through the veines to all the vitall parts: so is saluation frō the Father through Christ to all his liuing members. Out of *Eden* went a riuer to water the garden, being deuided into foure heads, it compassed the whole world: Out of heauen flowed the streame of Gods mercy, in and through our Christ, whose graces deuided diuerly, all the earth is filled with his glorie.

Christ a mutual helpe.

What should I say more? Christ is a mutual help: to the Father one, to vs another. An hand to the Father, by which hee reacheth vs: an hand to vs, by which we reach him. The Fathers mouth, by which he speaketh

keth to vs: our mouth to the Father, by which we speake to him. Our God is a consuming fire, and without Christ the vayle, *Heb. 10. 19.*
 we cannot abide the brightnes of his glory: *20*
 for what is our miserie, to meete with his maiestie, but in the temper of his mercie? which mercy-seate, & all is Christ. As then our words, are messengers of our mindes, & semblances of our soules, to parley with our friends: so is the Christ, the sonne of God, the image of the Father, and mouth to instruct his dearest Saints: nor onely a mouth to speake by, but an eye to see by, *Iob. 14. 6.*
 and the foote way to goe by, as it is in my text, *Peace shall come, and rest shall be reserved for every one that walketh before him.*

So then I dare auouch boldly, thinke what thou wilt, and without Christ, it is an *Lev. 15. 5.*
 euill thought: say what thou wilt, and without Christ, it is an euill word: do what thou wilt, and without Christ it is an euill deed: tread where thou wilt, and without Christ, it is an euill way. Christ is the life of the world, & heire of al things, without whom, *Heb. 7. 2.*
 I can possesse nothing that good is, either *2. Cor. 3. 5.*
 in grace, or in glory. He, he, is the salt *Elshas* did throw in, to sweeten the waters of *Iericho*, with these words: *Thue saith the Lord, 2. Kin. 2. 21.*

uant stay here, I and the childe will walke alone. And now for conclusion by the Lords commaund, that wee are for *Bethel*, we haue with *Iacobs* familie, put away the strange gods that were among vs; we haue clenfed our selues, and chaunged our garments, pluckt off our earrings, and put all into the hand of our *Iacob*, our *Elizabeth*, who faithfully for her God, and graciously for her people, hath buryed Poperie, with it
Gen. 35. 1. 2. execrable things, vnder an oke at *Shechem*, neuer to be reuiued, neuer to be found out,
Amen, Amen.

Lastly for an end, sith the time is past, and I feare much I haue wearied your patience ouer-long: From the proper obiect of our
4. And lastly, faith & walking, come we to the progresse,
a progresse, and increase of both: contayned in this
and increase word *walketh*. Where you may see as in a
in religion. glasse chrystaline, that a christian life is not a standing still, but a walking on, and growth in the doctrine of faith, and practice of godlines.

x
Gen. 1. 28. The first blessing that euer God gaue after the creation, was *increase and multiplie*, which tooke it effect, not only in the creatures by propagation of kinde, but also in his gifts & graces, by renouation of minds,
 new

new birth, growth in knowledge, true faith, and godlines. All the trees in Paradise did grow, and all the floods in Paradise did flow; to teach vs that we must not stand still at a stay, lest either wee be fruitles, and so accursed; or become puddle water, and so vnprofitable.

The finest cloath will weare, if it be not vsed; the purest gold will rust, if it be not handled; the sweetest balme will corrupt, if it be not broken; and the clearest fountaine will stincke, if it runne not: So are the graces of God, and doctrines of the beginnings of Christ, though of themselves pure as gold, sweete as balme, cleere as a fountaine, yet in respect of vs vnprofitable, if we proceed not further, but there stand still. Foundations they are I graunt, for the scripture hath said it, Hebr. 6. 1. But what of that? and what is the foundation, be it of *Beryll, Topaze, or Chrysolite*? if you build not vpon it, & proceed no further in the work.

In the first of *Ezechiel*, where the vision of gifts and graces are described, it is said, that the beasts, winds, and wheelles went as the spirit lead them, and they returned not when they went forth: and if at any time they stood, they let downe their wings as

Ezech. 1. 12.
17. 24.

I haue healed this water: death shall no more come thereof, neither barrennes to the ground.

This faith (my deare brethren) is right, for it hits the soueraigne good, and thus to walke, is to walke *before him*. None but he careth, none but he cureth, none but he guideth, *non but he sancteth*: and he is but one as you heere see, and will be alone in all his courses; without mixture, without medley; first, last, middest, and all, filling all; yet singled from all, in the glorious worke of our repaire. None but he bare our sinnes: none but he pleadeth our cause: none but he purchased our place: none but he traceth our way; *he hath trode the wine-presse alone, and there was none to helpe*. The cup of bitter affliction whereof he tasted, agonizing in the garden, for no intreatie with his Father could passe from him to any other.

Act. 4. 12.

Isai. 63. 3.

Luk. 22. 42.

O ye Papists, at last (in the name of God) be wise, and warned; leaue off your mixtures; away with your medleys: and if you desire either peace to your soules, or rest to your bodies, *only walke before him*. Meddle with no merit of man, pardon of Pope, meede of Martyrs, or pride of your owne workes, vnwisely wrought. Make no mixtures of the sacred water and bloud, which flowed

flowed from the side of *Christ*, with the blood of *Hales* and *Becket*, or with the enchanted holy water of an unhallowed Priest. Neuer match your triple crowne of gold and diamonds glittering, with the single crowne of thorne piercing; And neuer thinke the puritie of the word, will abide the mixtures of your traditions; the *text*, your *glosses*; the *Church*, your *Idols*; the arke of God, your *Dagon*; nor the poore priesthood of *Christ*, your papall pride and Popedome.

Looke for none other, but that the bodie and soule of your religion, like the image *Nebuchadnezzar* saw, patcht together of gold, silver, brasse, iron, and clay, will and shall *Dan. 2. 31.*
 smite, when the stone cut out without hands *32. 33. 34. 35*
 shall smite the same. Your coate is of linie *Deut. 22. 11*
 woollie, not for our wearing. Your familie like *Micha* of mount *Ephraim*, and not *Iudg. 17. 5.*
 for our dwelling: for as he had, so haue you, an house of gods: an *Ephod*, and a *Teraphim*: he would serue both God, and Idols; and so doe you.

And as for vs, who beleene and looke after better things, we say with the poore *Paralyticke*, in disclaime of all others helpe, *it* *Ioh. 5. 15.*
is Iesiu that made vs whole. And we say with *Abraham* when we go to sacrifice, thou ser- *Gen. 22. 5.*

uant stay here, I and the childe will walke alone. And now for conclusion by the Lords commaund, that wee are for *Bethel*, we haue with *Iacobs* familie, put away the strange gods that were among vs; we haue clenſed our ſclues, and chaunged our garments, pluckt off our earrings, and put all into the hand of our *Iacob*, our *Elizabeth*, who faithfully for her God, and graciously for her people, hath buryed Poperie, with it
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new birth, growth in knowledge, true faith, and godliness. All the trees in Paradise did grow, and all the floods in Paradise did flow; to teach vs that we must not stand still at a stay, lest either wee be fruitles, and so accursed; or become puddle water, and so vnprofitable.

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Ezech. 1. 12.
17. 24.

Exe'. 47. 1
23. 45, 6, 7.
Or.

vnprofitable then, vntill the Lord had put power in them of further proceeding. And in the same Prophet againe, where the like gifts are described by another vision, you may finde, that from vnder the threshold of Gods sanctuary, the waters issue out, and they runne East, West, North, and South. The mā with the line measured a thousand cubits, and the waters were to the ankles. Again he measured a thousand, and they were to the knees: he measured againe, and they were to the loynes: after he measured againe, and it was a riuer impassible; signifying that the graces of God should neuer decrease, but euer abound in his Church. The fishers should spread out their nets frō *En-gedi*, to *En-eglatim*. The trees shuld grow vpon the brinke of the riuer, on this side, and on that side, with leaues not fading, fruit not failing; leaues for medicine, fruite for meate, and huite euer new, according to his moneths: As for the miry places thereof, saith the Prophet, and the marishes which stand still, they shall not be holosome, but they shall be made salt pits.

Numb. 17. 8

You may remember when *Aarons* Priesthood should be confirmed, all the tribes with their names cast their rods into the
mercies

mercie-seate, and none blossomed, but *Aarons*. You are a kingly people, and a royall Priesthood: ô bud, bloome, blossome, and bring forth fruit worthy amendment and newnes of life.

1. Pet. 2. 9.

David said of his Saints, *Ibant de virtute in virtutem*: they went from strength to strength; and from faith to faith, as it is written: from the faith of the promise, to the faith of the performance; from the faith of the letter that killeth, to the faith of the spirit that giueth life: from the faith of *Christ* his humiliation in misery, to the faith of his exaltation in glorie; from the faith of the first resurrection from sinne, to the faith of the second resurrection from death: from the faith of the law wounding, to the faith of the Gospell curing: from the faith of the Prophets sowing, to y^e faith of the Apottles reaping: from the faith of the old sacrifice giuing to God, to the faith of the new sacraments receiuing from God: in a word, from the faith of the old couenant, wherein God speaketh, to the faith of the new testament, wherein *Christ* bleedeth. Of al which, I may conclude with *Haymo*, *Ex fide qua cōcipitur corde, profertur ore, exhibetur opere, iustus vivit*: By faith conceiued in the hart, professed

Psal. 84. 7.

Rom. 1. 17.

Ioh. 4. 35. 36.

professed with the mouth, & practised with the hand, the righteous man liueth.

Paul is plentiful in this doctrine, and ha-
 uing once laid the ground of faith, hee vr-
 geth nothing more then the increase of
 faith. He tels the *Romanes*, That by the Gos-
 p^{el}, the righteousness of God is revealed from
 faith to faith. He tels the *Ephesians*, that they
 must grow vnto perfect men, euen vnto the
 age of the fulnes of Christ: As also, that they
 must know the loue of Christ, which passeth
 knowledge, and so be filled with all fulnes of
 God. He tels the *Philippians*, how he longeth
 after them from the very heart roote in Iesus
 Christ: and in longing, failes a praying: and
 what is the matter of his prayer? but that
 their loue might abound yet more & more
 in all knowledge, and in all feeling. With
 whom I will conclude, and close with my
 text: As you haue receiued Christ Iesus the
 Lord; so walke in him, rooted, and built in
 him, and established in the faith, as ye haue
 beene taught, abounding therein with
 thanksgiving. Where obserue my brethren,
 that not rooting, building, establishing,
 teaching, nor abiding in the faith is suffici-
 ent, without abounding: for frustra nititur
 qui non innititur: And be that continuet a not

to the end, shall not be saved.

Take heed then my brethren, and be not *Pron. 3. 7.*
high minded, but feare : you that are come
out of *Sodom*, Remember *Lots wife* : go not *Luk. 17. 32.*
back, nay looke not back: you are of *Iudah*
tribe, and haue taken a profession vpon you;
and be not like the children of *Ephraim*, *Psal. 78. 9.*
which being harnesssed, and carying bowes,
turned themselues backe in the day of battell. *10.*

James said well, *Ye aske, and haue not, because* *1am. 4. 3.*

ye aske amisse: So may I say, many walke,
& obtaine not, for that they walke amisse.
Some in such idolatrous and superstitious
heresies : some in such clyming and presu-
ming ambition : some in such greedie and
vnfatiabable couetousnes : some in such bi-
ting & gnawing vsurie : some in such swea-
ring and forswearing of themselues : some
in such extrauagant and vagabond lusts
of the flesh: some in such rebellions & con-
spiracies of harts and hands, as of whom I
may say (*as I haue told you often*) and now tell
you weeping, they are enemies to the crosse of
Christ, their end is damnation, their bellie is
their god, their glorie is their shame, and they
but minde earthly things.

Philip. 3. 18
19.

As for such as creepe with the Crab, and
slow it with the Snayle ; I say they walke a-
misse

Iere. 48. 10.

mill; for creeping Christians are no Christians: And cursed is he that doth the worke of the Lord negligently. An Aldermans pace is too solemn for a Saint of God: O that Iebu his walking might be a mirrour to all Magistrates, Ministers, and people, how to walke, of whom it was said vpon the sight,

2. Kin. 9. 10.

The marching is like the marching of Iehu the sonne of Nimshi: for he marcheth valiantly: or that Cæsars faculty of performance, were in the most of vs, of whom Lucian thus writeth: Cæsar in omnia præcepit, nil actum credens, cum quid superesset agendum.

Lucian. 2.
Pharsalia.

Instat atrox.

Which I may english thus: Cæsar is forward to all good, and thinketh nothing well done, whilest any thing is left vndone. And so for the conclusion of all: Now way the fruit this tree beareth, and consider the crop this haruest yeeldeth, I meane the blessing they gaine, who are faithfull to their Christ, and walke before him.

Is it imperiall rule in this world? Is it wealth, riches, or abundance of earthlie happinesse? Is it health, strength, or beauty? These haue their times; but they perish with the possessor: nor to this end came Christ into this woful world, that he might
giue

gine to the faithfull walkers, fading and vanishing delights; but an abiding solace, e- *Iob. 10. 13.*
uen life, and life in abundance, with peace to the soule, and rest to the bodie; I meane eternall blessednesse to both, wherein is the auoydance of all euill, the fruition of all good, the societie of all Saints, the fulfilling of all desires, with vnspeakable glory, which neuer shall cease: whither God bring vs, for his Christs sake, to whom bee honour and praise both now and euer. *Amen, Amen.*

And now brethren beloued and longed for (I say now) that I haue finished my course, ended the text, and closed vp the booke, giue me leaue a little to turne me to the dead, and to say vnto you on her behalfe, this Scripture is fulfilled in your eyes and eares this day, *Peace shall come; nay, Peace is come.* For she entertained in her heart the father of Heauen, which is the God of *Peace*: and she loued Christ the King of *Peace*: and imbraced in her soule the *Comforter* which brought that *Peace* to her, that passeth all vnderstanding. And for that I may say no more, I can say no lesse; she kept the condition of my text on earth, and therefore her estate is vndefeatable in heauen. She did walke before him in life, therefore

therefore she hath *Peace*: nor did she forsake him in death, and therefore now hath she found *rest* to her wearie soule.

To walke in the word, is to walke with him; and to goe by the light thereof, is to *walke before him*. Let her painfullnesse in reading, and practise in following, euen from a child, speake to her commendation in that behalfe. You heard in the former Sermon, how eight chapters a day, was her taske, each daies reading, a full weeke of Sabbathos, to sanctifie a Saint. (*So sanctifie vs good Lord with thy truth, thy word is the truth.*) And to make good the practise, I haue credible heard, that not eight, but many eights a day, haue been her sighes, sobbes, and gronings, for the breaches of the lawe (she read) both by her selfe, and others; euer opening the booke with these words: *A good God, a bad people, much mercie offered, little receined; for euery one seekes his owne, and fewe the things that are of Iesus Christ*: And still clasping the booke thus: *The glorie of God is to conceale a thing secret; but the Kings honour is to search it out*. And what are wee but a kingly people; and a royall priesthood? Besides her priuate reading, I might heere speake of her priuate prayer,

Ioh. 17. 17.

Philp. 2. 21

Prou. 25. 1.

prayer, and much meditation, with *Isaac* in *Gen. 24. 63.*
 the field: with *Danid* in the night. I might *Psal. 119. 55*
 tell of her weckely repayre to heare the *62.*
 word, in the great congregation: of her
 monthly communicating with his Saints
 there, with her feet euer shodde to the pre-
 paration of the Gospell of peace; and neuer
 well, but when she was so walking before
 him.

But I leaue her life and come to her
 death, whereunto (as I am tolde) she wal-
 ked, as Christ did to *Caluary*, with much *Mark. 15. 20*
 care, and many agonies, compelled with *21.*
Simon of *Cyrene* to beare his crosse; thereby
 to helpe out the sufferings of her sweete Sa- *Coloss. 1. 24.*
 uiour, and to beare in her bodie and soule,
 the markes of Christ Iesus, like spangles of *Gal. 6. 17.*
 golde, to grace her in her triall, whereby in
 the end she became more glorious, both to
 God and man. It is said of the kings daugh- *Psal. 45. 13.*
 ter that she is all glerious within, and that
 her rayment was of needle worke: peace
 within, but prickings without. *Multi vi-*
dent punctiones, sed non vident vnctiones:
 Many see our crosses, but they feele not our
 comforts; so said the Saints of olde: and
 therefore to such as thinke it a straunge
 thing, that the Saints of God should haue
 their

2 Cor. 12. 7. their fire trial in this world, by bickerings,
 12. 8. 9. buffetings, and winnowings of Satan. They
 Luk. 12. 31. are fooles and slowe of heart to belecue,
 32. like the two Disciples who went to Em-
 Luk. 24. 25. 26. *maus*, thinking still of their Christ crow-
 ned, but neuer crossed, till the Lord had
 rectified their thoughts, and laide a necessi-
 tie of triall vpon all flesh, beginning with
 Luk. 24. 26. himselfe thus: *Ought not Christ to haue suf-
 fered these things, and to haue entred into his
 glorie? Whereby I gather: no peace, without
 warre: no rest, without toyle: no crowne,
 without a crosse: no entrance, without suf-
 fering: no glorie, without shame and shak-
 ing in this wofull world.*

But happely you will say, some be neuer
 broken in heart, nor yet haue any conflict
 with Satan, sinne, or death: they are feared
 with no temptations; nor doe they grieve
 because of him whom they pearced. They
 haue made a *covenant* with the graue, and
 a league with hell: of such I say, their case
 is desperate, and their condition is no bet-
 ter then the beasts fatted vp in the best pa-
 stures, reserued for the slaughter, of whom
 Job speaketh, when hee saith, *The houses
 of the wicked are peaceable, without feare, and
 the rod of God is not vpon them: they spend
 their*

Isai. 28. 15.

Job. 21. 9.
 &c.

their daies in wealth, and suddenly they droppe *Iob. 20. 9.*
 down to hell. As also David, there are no bands *&c.*
 in their death: they haue no knots, as it is in *Psal. 73. 4.*
 the originall, they are not troubled like o-
 ther men,

There be many in y world, which would
 faine haue a Church of sugar, or of veluet,
 as one saith: they would feede vpon man-
 chet, and tread vpon Roses. I meane in ser-
 uing God, they would be freed from afflic-
 tions: they loue *Canaan*, but they lothe the
 wildernesse: they like the crowne, but they
 loue not the crosse: *Shilo* runneth sweetely,
 but *Iordan* is too turbulent: all like *Ze-
 bedeus* his sonnes, *Iames* and *John*, who *Mark. 10. 35*
 sought to sit in the seate of honour, but not
 to drinke of the cup of afflictions. But the
 truth is, you may beleeue it, the way to hea-
 uen is not strowed with flowers, but set
 with thornes: and happily you shall finde it
 in your experience true, that *Whosoener will* *2. Tim. 3. 12.*
line godly in Christ Iesus must suffer persecutiō.

Quater luctatus est Iacob: in utero cum
Esau; in via cum eodem; in Mesopotamia cum *Bernard. in*
Laban; in Bethel cum Angelo. *Iacob* wrestled *Seniēt.*
 foure times: in the wombe with *Esau*: in *Gen. 25. 22.*
 his iourney with *Esau*: in *Mesopotamia* with *Gen. 32. 3.*
Laban: and at *Bethel* with the Angell. To *Gen. 31. 22.*
Gen. 32. 14.

M

teach

- Gal. 6. 16.* teach vs, that if we wil be the Israel of God, we must arme our selues for all trialls at all times, in all places, and with all persons, retaining no longer the name of *Iacob* as supplanting our troubles : but the name of *Israel* as preuailing with God, and neuer leauing him without a blessing.
- Gen. 32. 28.*

Excellent things are spoken of thee thou Church of God : *A woman clothed with the Sunne crowned with the Starres, and treading upon the Moone ; yet traualing in birth, pursued with the dragon, and readie to be deuoured both her selfe, and her sillie babe : But heauen sung her triumph, against the accuser of the brethren, and he was cast downe, which accused them before God day and night. To be accused before men is much ; but to be accused before our God is more. Now and then to be accused is much : but night and day is more. And such are the persecutions of Gods children in this world, they neuer haue an end, nor euer shall, till the world be without hatred : the diuell without enuie : and our nature without corruption.*

1. Pet. 4. 12. Think it not straunge (my deere brethren) concerning the fire trial which did befall this Gentlewoman, to prooue her at her end, as though some strange thing had

13.

had come vnto her ; but reioyce rather, in as much as she hath been partaker of Christs sufferings, that when his glory shall appeare, she may be glad and reioyce. *Let him that thinketh he standeth, take heed he fall* *1. Cor. 10. 12. 13.* *There hath no temptation taken her, but such as appertaineth to man: And God was faithfull, who would not suffer her to be tempted aboue that she was able: and euen gaue the issue with the temptation, that she might be able to beare it.*

When the beholders thought the Whale *Jonah. 1.* had swallowed vp *Jonah* to kill him, hee swallowed him vp to saue him. The Lord hid his face from her, & she was troubled. But ye are witnessess, who were present at her death, that his wrath indured but the twinckling of an eye, and though *heauines* *Psal. 50. 5.* continued for a night, yet ioy came in the morning, when you saw her fined like gold, renewed like an Eagle ; soaring high into the bosome of Christ, with this powerfull speech, and godly ouation, at her end : *Heare O Lord, & haue mercie vpon me: Lord* *Psal. 30. 10. 11. 12.* *be thou my helper. Thou hast turned my mourning into ioy: thou hast loosed my sacke, and girded me with gladnesse: therefore shall my tongue praise thee, and not cease. O Lord my*

God, I will giue thanks vnto thee for evermore.

Iſai. 40. 6.

Ephes. 4. 30.

Well ſhe is gone, and now behold her ſeate is emptie, and her graue is full : and we thinke for the preſent, wee feele her want on earth, whom God hath found in Heauen. Our prayers leſſe powerfull : our preaching leſſe precious : and our Pſalmes leſſe melodious, on her behalfe. For you all know, that there ſhe ſate, and there ſhe ſung, there ſhe read, and there ſhe prayed, there ſhe heard the word, there ſhe receiued the Sacraments, there lately ſhe liued, and there now ſhe is dead : therefore may I ſay with the Prophet, *All fleſh is graſſe, and all the grace thereof as the flower of the field :* But comfort your ſelues in hope of a ioyfull reſurrection ; as alſo in reſpect of her holy life, bleſſed end, and moſt happie ſtate in glorie : and ſith ſhe is gone, let it be remembered as a ſacrament of her reſt, that ſhe went vpon a day of reſt, one of the chiefeſt of Sabbaoths, and high feaſt of *Pentecoſt* : euen then that ſhe ſhould aſcend, when the holy Ghoſt did deſcend, by *which ſpirit, ſhe was ſealed up to the day of redemption,*

Worſhipfully was ſhe deſcended ; but moſt

most honorably (may I now say) is she ascended: yet behold, the husband mourneth for that hee hath lost a wife: the mother mourneth for that she hath lost a daughter: the brother mourneth for that he hath lost a sister: which is (me thinks) not much unlike the mourning of *Hadadrimmon* in the valley of *Megiddo*. And yet this is not all; for wee Preachers may mourne most, for that wee haue lost an auditor; who heard with reuerence, felt with passion, and followed with perseuerance. But beloued, what we haue lost, heauen hath found, and the holy Angels reioyce at the gaine: in the meane time the Lord of Heauen, supplie the want vpon earth, and increase the number of faithfull professors.

*In Sionis gaudium & Anglo-
Papistarum luctum.*

Amen, Amen.

FINIS.

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A
BRIEF DISCOURSE OF
THE CHRISTIAN LIFE

and death, of Mistris *Katherin Brettergh*,
late wife of Master *William Brettergh* of
Bretterghoul, in the Countie of
Luncaster Gentleman; who
departed this world the
last of May. 1601.

With the manner of a bitter conflict she
had with Satan, and blessed conquest by
Christ before her death, to the great
glorie of God, and comfort of
all beholders.

Micha. 7. 8.

*Reioyce not against me, O mine enemies: though
I fall, I shall rise againe: And when I sit in darke-
nes, the Lord shall be a light unto me.*

Psal. 37. 37.

*Marke the vpright man, and behold the iust:
for the end of that man is peace.*



LONDON
Imprinted by *Felix Kyngston*.
1602.



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TO THE CHRISTIAN
Reader, grace and peace in
Iesus Christ.



*Hen Achimaaz the sonne of Zado-
doc requested that he might be
the messenger to bring Dauid
word of Abtoloms death, Ioab
would not suffer him: Thou shalt* 1. Sam 18.

not (saith he) be the messenger to day, but 19. 20.
*thou shalt cary newes another time, but to
day thou shalt cary none; for the Kings
sonne is dead. He knew Dauids affection was
such, that the newes of his childs death would
be most heauie to him, and the messenger him-
selfe not welcome for his message sake.*

*This is all our infirmity, no tidings more grie-
uous to vs then when wee heare of the death of
those whom wee loue. The Parent bewayles his
Child, the Husband his Wife, the Friend la-
ments the death of his Friend, and we thinke it
the losse of another friend to depart with this
our griefe. Iacob mourned for Ioseph his son,
that he would not be comforted of a long* Gen. 37 35.
season,

To the Christian Reader.

1 Sam. 30. 4. season, but thought he would weepe for him as long as he liued. When the Amalekites had burned Ziklag, and led away captiue the mens wiues and their children, Dauid and his company wept, till they could weepe no more.

John. 11. 19. When Lazarus dyed, his sisters Martha and Mary were much discomforted for him. Gre-

*Moned. in
Basil.*

gory Nazianzen reports, that when Basil the great died, euen the wisest men in the city stroue to exceede one another in weeping and complaining for his death: And as for my selfe (saith he) now I am bereaued of the fellowship of such a man, what shall I do but either dye, or liue in miserie? Which way shall I turne me? What shall I do? What counsell shall I take, now I haue lost him that was my comfort? So heauy a thing we see it is to be seuered for a time from those that are deere vnto vs. One only thing there is, which is able in this case much to temper our affections; when we see our friend to die in the Lord; that is, in comfort of conscience, & assurance of saluatiō through Christ. And this his comfort he expresseth outwardly vnto vs, by performing those duties which are required of a man when he dyes, and so he makes a ioyfull and a holy end. When our friend departeth this life in this maner, we haue iust cause to take his death the more comfortably.

To the Christian Reader.

ably. And thus it pleaseth God many times to stirre vp some (especiallie such as in their life time haue a care to pursue Religion, and to keep themselves undefiled of the world) at their death to expresse wonderfull comfort of spirit, and to shew forth such fruit of Religion, that we wonder at it; and acknowledge the extraordinary worke of Gods spirit in them. They wraastle against temptations, they confesse their faith, feele the assurance of their saluation, condemne their sinnes, exhort the beholders, praise God, sing Psalmes, wish to dye, that in their death they are better Christians then euer they were in their life.

This blessed departure God giues to many, for diuers good purposes. 1. That the world may know that peace is the end of the iust, and comfort in death is the portion of the righteous. 2. That his eternall truth in our holy profession may appeare to be able to comfort vs, not onely in our life, but in our death also, when all other comforts forsake vs. 3. That our enemies may see our faith is not in vaine. 4. That the weak by their example may be encouraged to a holy life, when they see it bring with it so happie a death, and that they may be strengthened against the feare of death, seeing it is alwaies comfortable to those that leade a godly life.

5. And

To the Christian Reader.

5. and finally, that the friends of the departed, by their heavenly departure, may be admonished not to mourne so much for their death, as to reioyce for their life, and to thanke God, that euer it was their lot, in any degree, to be ioined or matched with so blessed seruants of God.

This Gentlewoman, Mistresse Katherine Brettergh was one of this number: her life, as long as God continued it, was deere to those among whom she was, as the life of a friend might be. Her husband, friends, kinsfolks, brethren, sisters, and all the godly that knew her, inioyed a great blessing of God of her: and her death (no doubt) was grienous to her husband, as the death of a vertuous yoke-fellow. And if worldly affection would haue holpen it, it was the same in him that Dauids was to Absolom his sonne, when he mourned for his death: O my sonne Absolom, my sonne, my sonne Absolom; would to God I had dyed for thee, ô Absolom my sonne, my sonne! But sure her death was such, her behaniour in her sicknes so religious, her heart so possessed with comfort, her mouth so filled with the praises of God, her spirit so strengthened against the feare of death, her conquest so happy ouer her infirmities, that such as loued her most haue greatest cause to reioyce

2. Sam. 18.
33.

To the Christian Reader.

in her death, and by seeing the wonderfull worke of God in her, to learne to renounce their owne affections.

This is the thing I thought with profit might be presented to the view of others also that knew her not: for when I had for my own private use and the use of my friends faithfully collected (out of the fresh memories of those that were present, and eye-witnesses as well as my selfe) and set downe the manner of her sickness and death: I considered that the knowledge thereof could not but be welcome to all those that desire to die the death of the righteous. And so the same causes that moved me to collect it, gave me also occasion to publish it. I remembred the saying of one, That it is great pietie to set foorth the vertues of the departed, if they haue excelled therein; yea it is a meanes to increase grace in our selues. I thought so great mercie of God shewed to one among vs, ought not to be forgotten, but should remaine to vs & our children an example, to teach vs how good God is to them that loue him, and to assure vs that he will neuer forsake vs; but, in like manner as he did her, helpe and comfort vs, when we shall by death be called vnto him. I considered the vngodly and uncharitable tongues of the Papists abiding in our countrey, who, since her death,
have

Naxim.
Monod.
Bafij.

To the Christian Reader.

Ier. 9. 3.

Psal. 11. 2.

Matth. 16. 7.

3. 9. 10. 11.

12. 13.

haue not ceased to giue it out that she died despairing, and by her comfortles end, shewed that she professed a comfortles Religion. Wherein they bewray their malice & madnes, and shew themselves of what generatiō they are, euen a people (as the Prophet Ieremy saith) which bend their tongues like bowes for lyes: and (as Dauid saith) make readie their arrowes to shoote at them which are vpright in heart. And lastly, when I remembred the censure giuen by our Saniour Christ of the woman, that powred costly ointment on his head, a little before his Passion, though some of his Disciples vniustly blamed her for the same, saying, What needed this wast? yet he himselfe did not only excuse her for that fact, saying, she did it to bury him: but also commaunded that where-soeuer the Gospell should bee preached throughout the worlde, there also that which she had done should be spoken of, for a memoriall of her. Euen so, seeing this vertuous Gentlewoman hath bin vniustly accused, by some popish persons, I thought it fit, that she should not onely be iustly excused, and cleered from their false and slanderous reports: but also that a true historie of her holie life, and christian death, should be annexed to those learned Sermons which were preached at
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To the Christian Reader.

her Funerall, by two godly Preachers, and are now published in print, that wheresoever they going before as the Gospell preached; there also this brieife historie may follow after, to be seene and read for a memoriall of her.

These reasons moued me both to collect and publish this treatise, the doing whereof I trust, as it will be acceptable to many, so can it bee hurtfull to none, unlesse possible it be to the kingdome of darknes. If there be any unsatisfied, and yet desire any other reasons, I tell them further, it is to burie her, and the last balme that euer I can poure upon her head: it is my farewell, and the last duty which I can performe unto her; and therefore I hope both excusable in me, and also profitable to others, because many things here spoken of her deserue imitation. And this I assure the Reader, that howsoever I may sometimes misse the forme of words which possibly the Gentlewoman vsed in her speech; yet haue I faithfully set downe the substance of the matter, and for the most part also faithfully related the words themselves, and reported nothing but that which is most true, and testified by persons of good and honest report, as they are named in the margent: out of whose fresh memories the substance of that which I publish was presentlie set

To the Christian Reader.

set downe. This I humbly desire thee, good Christian Reader, to accept. I had no other odours wherewith to imbalme her, I am but the pen-man, the thing it selfe was her owne, wrought in her by Gods spirit: and therefore not costly to me, though more comfortable to me, and all that heard it, then I can now expresse: and I doubt not, but it shall yeeld thee also the same comfort, and giue thee occasion both to praise God, and imitate her wel-doing, which the Lord graunt.

Amen.



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A Post-script to Papists.

PEace and truth to as many of you as pertaine to God.) I am moued in conscience to deale with you, by this manner of writing, because of the false and slanderous reports which (I heare) some of your faction haue blazed and diuulged abroad, concerning the death of *Mistresse Katherin Brettergh*, a Christian Gentlewoman, whose life indeed was holy, and death most comfortable.

It is no noueltie, or new thing, to heare a lye from a *Papist*, but rather a principle of your religion: Therefore if you pleade antiquitie, as a marke infallible to know your Church by, for that point tak't you: you haue it from the Diuell your father by *Iob. 8. 44.* tradition diabolicall, holding the same still in these succeeding ages so succinctly, that (for ought I know) you will not leaue it, till you be shut forth of the heauenly *Ierusalem* and cast into *Tophet*, which is prepared *Reuel. 22. 19* of old for liers and inchanters.

Yet it pities me to thinke of some of your poore fillie seduced soules, how simple they be in Gods causes (and yet malicious) for

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A Post-script

the most of my popish neighbors (what others be I know not) lye but a very low pitch, being people altogether void of learning, wit, and ciuilitie. The furthest drift of their religion, is to say, *the Pope is a good man: to say, it is safest to doe in religion as most doe: to thump hard their breasts when they pray: to crosse them when they meete a Protestant: and to spit out when they name the Diuell: to gallop ouer a Pater noster, or Ladies Psalter upon their beades: and to say, it was a good world when Masse was up, for then all things were cheape: finallie, some of them will say, I beleene as my father beleued (God haue mercie on his sweete soule) and I hope to go to him when I die.* This is the very length, breadth, and depth of most part of Popery where I dwell: euery one can reach this marke, and few can goe beyond it.

Another opinion of these sottish people, is to say: *If a man dye like a lambe, and passe out of the world like a bird in a shell; he is certainly saued, although neither holines were in his life, nor God in his mouth; grace in heart, nor yet repentance, faith, or feeling at his death.* Such blockish ends, a reuerend man doth count fearefull, saying, *such men (excepting their fetherbeds and pillowes) dye*
liker

Maister
Greenham

like beasts, then Christians. Again, if the violence of any disease stirre vp impatience in a mā at his death, straight say our country-Papists, there is a iudgement of God, serving either to discover an hypocrite, or plague a wicked man (especially, if they protest the truth of Iesue Christ, as this Gentlewoman did) then they cry, and shout: see the effect of this religion, see the end of these men: where as indeede the truth is farre otherwise, as a learned writer doth notably determine.

It seemeth you Papists, or who els so euer doe iudge thus, are little acquainted with Scriptures; nor yet were euer of Salomons minde; who speaking of outward things happening to man, doth say, *The same condit*ion is to the iust, and to the wicked, both one to the pure and polluted. David saw the wicked without bands in their death, neither were they troubled like other men, and yet were they reprobrates, and the children of Satan. But if you Papists had Davids spirit (which the Diuell would not that you had, for Davids kingdome) you would iudge more charitably of Christians deaths (especially such whose lives were holy) notwithstanding any outward accident that might happen: at the least you ought rather to

in his Sermon of humilitie.

Maister Perkins in his treatise of dying well.

Eccle. 9. 2.

Psal. 73. 4. 5

A Post-script

1. Sam. 31.

4.5.

2. Sam. 1. 17.

18. 19. 20.

mourne, and conceale it, then to laugh and deride the same: for when *Saul* was dead in mount *Gilboa*, who was a notorious wicked man, and his death fearefull indeede, for he killed himselfe, what did *David*? reioyce, or lament? Though *Saul* in his life time was alwaies his deadly enemy, yet mourned hee and wept for *Saul* and *Jonathan*, saying, *Tell it not in Gath, nor publish it in the streetes of Askelon, least the daughters of the Philistims reioyce, and the uncircumcised triumph.* This did *David*, which was a man after Gods owne heart, though you (as it should seeme) rather delight to solace your selues with the falles and infirmities of Gods children, then once to be touched as feeling members of one bodie, with an inward sighing, and sorrow for the same.

But now touching the death of this Gentlewoman, whereat some of your Romish faction haue bragged, as though an oracle had come from heauen to proue you Catholicks, and vs Hereticks: Blessed be God, and our Lord *Iesus Christ*, the Dwel and you are all deceiued, and God, euen our mightie *Iehonah*, hath you in derision, and shall laugh you to skorne, who hath not only frustrate your fond expectations,

but

Psal. 2. 4.

to Papists.

but made your follie manifest to all men.
This Gentlewomans life being more holie,
and her death more comfortable, then pos-
sible any of yours can be, so long as you
continue *Papists*. The trueth whereof, I
haue compendiously set forth in this pre-
sent treatise following, as will be testified
by persons of honeste note and condi-
tion, then any of your generation. And
thus for this time I end, praying God
to forgiue you your sins, because
you know not what you doe,
and to open your eyes,
that you may see your
errors, and come
out of Baby-
lon. *A-*

men.



That by some taste of the truth
of that which befell the vndoubted child
of God Mistris Katherin Brettergh, in the
time of her sicknes neere before, and at
the instant of her death, the mouth of the
islanderer (which was soone opened)
might be some deale stopped; the ex-
pectation of the godly in part satisfied,
and preiudice in all happilie suspended;
one both an eye and eare-witnesse there-
of, caused these few lines, as an Epitaph,
to be fixed nigh her Hearse.

Id est.

*Katherina, quia Christi sanguine mun-
data, igneque tentationum exploratio-
ne purgata; Mundis, eodemque modo
purgandis omnibus, tum que passa est
tum etiam eorundem exitum testatissim.
cupit.*

*Jun. 3. 1601.
sepult. crices.
primo Maij
cum dormi-
uisset.*

TRue is it I stroue: But 'twas against mine enimie.
Strongly I struggled; It was my strongest aduersarie.
Strongly, not in my selfe, but in my ever-helper strong:
Strongly; alas weake woman weakely strong:
Strongly, though faintly, which was fleshes infirmities:
Strongly, and doubtfully, through my foes lying subtilties:
Strangely

Strangely (I grant) till strength is false in weaknes was seem strong.
 And Saviour mine did in the battailer throng,
 Plainly display his banner-booke in open field:
 Which seene, mine aduersaries all, gan shrinke, fall, yeeld:
 So Christ the victor searching the spoile, taking his pray,
 Me found for him, tooke to him: So I past from you away.
 VVines hereof my often'plied faith's confessions:
 VVines my prayers, plaints, tearefull eyes, harts yearning meditacions:
 VVines my sweate, strong trembling, thirst, my burning heate,
 Peace, ioy, passage; & all harts that present then wish mine did beate.
 But be all silent: One for me the truth will tell:
 My wisnes, now, in heaven, with whom I crowned dwell.
 And learne by me, with God and's word your childhood to acquaint,
 Then aged, finally (though hap's at times) you shall not faint.

Si non testantis fide, }
 Monentis charitate } Moneamini.

Antiphonics eadem.

IT's not unlike (Christ's deare) such conflict you endure:
 The members must be like the head, we are assur'd.
 'T was not amisse, you did so fierce hot fire triall bide:
 To haue pure gold, some seauen times is tride.
 It were unmeet the seruants better then their Lord should finde:
 The Captaine passe the pike, the souldiers stay behinde:
 'T is meete, for whom Christ dranke off all that bitter cup,
 They of the same with him a little drams should sup.
 And though your life, your birth, your vertuous education,
 Your holy course in Reading, Prayer, Meditation,
 Meekenes, patience, piety, and religious chastitie,

Both in your married state, and free virginitie,
 Did vvorshipp import you were the same
 You did professe, and as did sound your * name :
 Yes that your death prou'd cleerer seven fold,
 You s'be Christ's member, seruants, souldier, and gold.

Noutheticon.

Learne all by this and others more iust Abrahams breede,
 Borne in the Church, nurs't of her breasts, begott of immortal feed.
 Learne you that stand, haue peace, feele ioy, see light,
 Partake Gods spirit, tast his grace and heavenly gift,
 The time may come : that you may fall, war rise, & peace seeme stragg,
 You ioy vwith anguish, lights for deaths shadow may exchange :
 Satan may buffet, Gods spirit drive you to the vildernes,
 The booke mouth sweetning, be so your lillies bitternes.

Learne ye that in these heauie changings be ;
 God changeeth neuer, neuer doe his graces die,
 Graces fountaine runneth ever, it floweth abundantly :
 We doe not alwaies thirst, seeld called come : oft drinke we sparingly.

Learne you that in these blessed feelings haue no part,
 Nor of the bitter changings feele the smart :
 Your wretched state, who liuing are as dead wthouten sence,
 Who dead shall euer liue tormented, going hence.

Learne all, iudge not before the time : happie and blest'd is he,
 Who of the sillie humbled poore doth iudge aduisedly.

Edw. Aspinwall.

Katharina. { Para : Christo quam purgata.
 Vita, Christo preparata.
 Mors, Christo dedicata.
 Calis, Christo coniungata.

W. F.



The holie life and Christian
death, of Mistris Katherine
Brettergh.



His Gentlewoman was borne
in *Cheshyre*, the daughter of
John Bruen of Bruenstapleford
Esquire, well descended, and of
an auncient house. Her education before
her marriage was such, as became the pro-
fession of the Gospell, in godlinesse and pu-
ritie of life and Religion, and well besee-
med the *house where she was brought up.* The *Stapleford.*
Scriptures she knew from a childe, and by
reading thereof, gained such knowledge,
that she was able readilie to applie them
when occasion was offered, as wee may see
at the time of her death, and that so fitly,
and effectually, that she seemed to haue
made them her daily meditation. For the
things of this world she was moderate, and
sober, and by her Christian life and death,
she might teach many Gentlewomen, how
vaine

2 *The Christian life and death*

vaine the pleasures and fashions of this world are, and how farre vnable to bring that peace to a distressed heart, that the embracing of true Religion can.

She vsed not to gad abroad with wandring *Dinah*, to dancing greenes, markets, or publike assemblies; but rather with *Hannah* did chuse to tread vpon the dust of the sanctuarie, and walke in the waies of *Sion*; yea, with *Dauid* rather to be a doore keeper in the house of God, then to haue societie with the wicked, or to dwell in the tents and Tabernacles of the vngodlie. The Sabbaoth day was alwaies deere and welcome to her, what time she would not be without the word preached, though many times she went farre for it. *Her delight was still to consecrate it glorious to the Lord.* And as it is said of *Iosiah*, his heart melted when he heard the law; so may it be said of her, her heart was so tender, and full of compassion, that oftentimes she was seene to heare Sermons, reade, pray, and meditate with teares.

She made conscience of all sinne; yea, of the least sinne, such as worldlings count no sinne: she neuer vsed to sweare oth great nor small; nor yet to abuse her tongue with vaine or vnseemely speeches; no not so much

Gen. 34. 1.

1. Sam. I. 9.

12.

Psal. 84. 10.

2. King. 22.

19.

much as a iest-lye, or immodest word; neither durst she name the name of God, or take his titles in her mouth, without great reuerence. In priuate speech where shee might speake with profic, she did it so well, that her speeches might haue been deliuered by a stronger vessell then her selfe: her words being so well seasoned, and proceeding from such a sanctified heart, did alwaies minister grace to the hearers.

To reade, to pray, to sing, to meditate, *Psal. 16. 3.* was her daily exercise; and her chiefest delight was in the holie societie of the Saints vpon earth (which I say not for any cause, but only to shew the fountaine frō whence her godly end flowed, and that the world may see some there be, which chuse rather to be ioyned with the people of God, then to enjoy the pleasures of sinne for a season; and these I doubt not haue chosen the better part.) Finally, the precepts of the Lord were precious vnto her, for from her childhood she feared God and walked before him: both knowledge and sanctification did ioyne in her, the fruits & effects whereof did appeare in her life, and was scene at her death, to the glorie of God, and comfort of all beholders. *Heb. 11. 25.*

transcribed

She

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She was not like the simple Popish women of our daies, which are *ener learning*,
 2.Tim.3.6. 7. *and neuer able to come to the knowledge of the truth*; but rather like the noble men and women of *Berea*, which receiued the word of God with readines, and were able to discern of *Paul* and *Silas* preaching. But why doe I speake of Popish women, whose vnderstandings are darker then the darkenes of *Egypt*? Let vs come and examine many other which seeme to detest Poperie, and aske them a reason of their faith; they can tell you a tale of their ruffes, and their pride, and their vanitie; but for Religion, it is the least thing they regard, or seeke to know: which I speake not so much to solace my selfe in the sinnes and simplicitie of others, as earnestly desiring all Gentlewomen, that either knew this holy saint of God, or hereafter shall heare of her, instead of your glasses at home, wherein you prick and prune, and pin your selues, to looke into this glasse before your eyes, that to her life, and death, may be an example for you to follow.

When she was about twentie yeeres old, (by the consent of her selfe, & her friends) shee was married to a young *Lancashire Gentleman*,

Gentleman, Master William Brettergh of Bretterghoults peere Liuerpoole: one that likewise embraced Religion sincerely, and for the same indured many grieuances at the hands of Papists.

Two yeeres and more she liued after she was married, and had issue only one daughter: during which time, this couple liued together in such mutuall ioy and comfort, as well becomed the children of God, which make profession of his trueth. And although this Gentlewoman came from the habitations of *Abraham*, to dwell in *Sodome*, amidst the tents of *Kedar*, that is to say, among inhumane bands of brutish Papists, induring many temporal grieuances from them; yet her knowledge, patience, mild inclination, and constancie for the trueth was such, as that her husband was farther builded vp in Religion by her meanes, and his face daily more and more hardened against the diuell, and all his plague agents; the *Popish Recusants*, *Church Papists*, *prophane Atheists*, and carnall Protestants, which swarmed together like Hornets in those parts.

It is not vnknowne to *Lancashire*, what horses and cattell of her husbands were killed

Anna Brettergh.

Psal. 120. 5.

killed vpon his grounds in the night, most barbarously at two severall times by Seminarie Priests (no question) and Recusants that lurked thereabouts. And what a losse and hinderance it was vnto him, being all the stocke hee had on his groundsto any purpose. This fell out not long after shee was married to him; yet this was so farre from disinlaying her, or working such passions in her, as are common to her sex, that she rather **reioyced, then sorrowed*; turning it into matter of praising God, and submitting her selfe to his good providence. Oft she would haue said, it is good that such things be; but woe be to them that doe them. It is good in God, thereby to chasten his children, and preuent some diuine, which he sawe vs like to fall into. It is good in respect of Gods Church; that the weak may be confirmed in the truth, and that Papistrie may be disgraced, when the world shall see such wickednesse flow from it. It is good in God, that so the wicked may bee without excuse at the day of iudgement, when their conscience shall tell them, that howsoever God suffers them to doe such villanie for some iust cause knowne to himselfe; yet they commit it onely of malice

* John

Vrightin-

son Esquier.

Richard

Orme.

Raph Hea-

son &c. and

many mor.

lice and reuenge. Oftentimes also in these vexations, she would haue said; the mercies of God are infinite; who doth not only by his word; but also by his iustice, make vs fit for his kingdome. Little doe our enemies know. what good by these things they doe vnto vs, and what wrack they bring to their owne kingdome, while they set foorth the wickednesse thereof. Many times she would pray that God would forgieue them, which had done them this hurt, and send them repentance: and she would call vpon her husband, that he would doe the like, and *blesse them that cursed him.* And for *Matth. 5. 44.* feare least her husband should faile in that poynt through infirmitie and weakenes, as it is said of *Iob*; who offered sacrifice for his *Iob. 1. 5.* sonnes, least peradventure they should sinne, and blasphemie God in their hearts: so she neuer failed, but daily prayed vnto the Lord to sanctifie her husbands thoughts, and direct his heart aright, only to seeke Gods glorie, without either desire of reuenge, or satisfying his owne affections. So humble was her spirit, so carefull to auoyde and preuent sinne, both in her selfe and others; and so mild of nature, that as *Iacob* with his mild- *Gen. 33. 3. 4.* nes softened the malicious heart of *Esau*
his

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his brother : and *David* by his kindnes in
 1. Sam. 24. the caue, chaunged the furie of *Saul*, into
 17. 18. weeping and confessing that *David* was
 more righteous then he: so she by her meek-
 nesse, humilitie, and vnspotted carriage in
 the world, forced some of the aduersaries to
 Religion, to speake well of her.

For her life, she was well reported of all
 that knew her. Pitifull and bountifull was
 she to the poore, and slacked no opportu-
 nitie to doe good wherein she could ; but
 constantly held her course, and kept her
 times of praying, reading, and meditating,
 (wherein she had plentifulfull gifts) and con-
 tinuallv vsed the same at such times as were
 fitting for her state, sex, and calling. At the
 exercises of Religion, as prayer and instru-
 ction in her familie, she would not be wan-
 ting : besides priuate prayer, and medita-
 tion which she omitted not but vsed daily,
 both in her chamber, as also abroad secret-
 ly and solitarily in the orchard, garden, or
 Gen. 24. 63. fields, as *Isaacs* manner was. In reading the
 Scriptures she vsed euermore to taske her
 selfe, eight chapters a day at the least, and
 for the time which she saw euill or idly
 spent, without doing some good, she vsed
 to call *the time of temptation*. Many times al-
 so

so she would reade some godly writer, or
expositor of Scripture, or in the booke of
Martyrs; and was seene to weepe most bit-
terly, when either shee had read of that
which touched her affections neere, or of
the cruell martyrdome, which the deere
children of God were put vnto, by the
cruell and wicked tyrants of former daies.

For Poperie, shee saide it so grosse and foo-
lish, that shee would not once name it, ex-
cept it were to argue against it, but neuer
for it: so zealous was she of Gods glorie,
and loued the truth so intirely, that shee
would not once open her mouth to pleade
for Baal.

Exod. 23. 13

Psal. 16. 4.

Ephes. 5. 3.

Iudges. 6. 31

37.

Revel. 4. 25

28.

Sinne aboue all things was hatefull vn-
to her, for thereat she would haue grieved,
as well when shee had seene it in others, as
in her selfe. One or two examples I can-
not omit, wherein she bewrayed a worthe
spirit, sanctified by the spirit of God, and
prepared for all the assaults of Satan. On a
time, as her husband and shee were riding
toward the Church, he was angry with his
man: *Alas husband* (quoth she) *! feare your*
heart is not right towards God, that can be thus
angry for a trifle: And weeping shee said fur-
ther, you must pray against this your affection,
and alwayes bee sure your anger be of God, for
else

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else how dare you appeare this day before his minister? And offer up your prayers in the publike congregation of the saints of God? Another time, a tenant of her husbands, being behinde with his rent, she desired him to beare yet with him a quarter of a yeere, which he did; and when the man brought his money, with teares she said to her husband: *I feare you doe not well to take it of him, though it bee your right, for I doubt he is not well able to pay it, and then you oppresse the poore.* So great a compassion had she of other mens wants, that all things being duly considered, and rightly weighed, mee thinkes I may say of her, as *Paul* said of *Timothie*, *I know none like minded.*

Phil. 2. 20.

Thus after she was married, she continued in the things she had learned, and held her profession with such sinceritie, that the common enemies to our religion (the verie Papists) had nothing to say against her, but confessed her life was vnreproouable. And as for the godly that knew her, they alwaies acknowledged that modestie, and vertuous carriage in her, ioyned with knowledge and practise of all the duties of religion, that they had iust cause to report of her, as of a sound and faithfull professor of the Gospell.

Two

of *Mistris Katherine Brettergh.* II

Two yeeres, and something more she liued with her husband, till about Whitsontide, it pleased God to send her that sicknes whereof on Whitsunday 1601. she died. *Anno Dom. 1601.*

Her sicknes tooke her in the manner of *a hot burning Ague*, which made her according to the nature of such diseases, now and then to talke somewhat idly, and through the tempters subtiltie, which abused the infirmitie of her bodie to that end, as he oftentimes vseth to do in many, from idle words, to descend into a heaue conflict, with the infirmitie of her owne spirit; from the which, yet the Lord presently and wonderfully deliuered her, giuing so ioyfull an issue to the temptation, that shee might well vse the words of the Prophet, as afterwards shee did, *For a moment O Lord thou diddest hide thy face from me, for a little* *Isai. 54. 8.* *season, but with euerlasting mercie thou hadst compassion on me.* On Saturday seuemight *May. 23.* before *Whitsunday*, what time she sickened, she began to feeble some little infirmitie and weaknes of faith, more then she had wont to shew, but shee soone overcame it. On *May. 25.* *Munday* night it increased vpon her, and the assault of the enemy began to be sharp, and so continued till the next day at afternoone; what time God deliuered her, and

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sent her peace, and comfort of conscience, and so increased the same in her continually till she died. The manner of her affliction was this.

M. W^{il}-
liam Bret-
zergh.
M. W^{il}-
liam Fox.
M. Edward
Aspinwall.
M. Iohn
Bretzergh.
Mist^{ris}
Maud Bret-
zergh.
Mist^{ris}
Scholastica
Fox.
W^{illiam}
W^{ood}-
ward.
Elizabeth
Challoner.

First, the seueritie of Gods iustice, and the greatnes of her sinnes began to come into her minde, which much afflicted her, and she would often speake of it. Then shee accused her selfe of pride, that she had delighted too much in her selfe, and her beautie. Afterwards shee thought shee had no faith, but was full of hypocrisie, and had not imbraced religion so earnestly, nor glorified God so worthily (especially with her tongue, which oft she repeated) nor loued him so sincerely, as she ought to haue done. Sometime she would cast her Bible from her, and say: *It was indeede the booke of life, but she had read the same vnprofitably, and therefore feared it was become to her the booke of death.* Sometime she would say her sinnes had made her, a pray to Satan; a spectacle to the world; a disgrace to religion; and a shame to her husband, kinred, and all true Christians: and here shee would weep bitterly. Sometime the originall corruption wherein shee was borne, troubled her, and the sinnes of her parents, and the common-parents of all, *the eaters of the forbidden*

bidden fruite : as it that had made her vn-
worthie of God, and were then laid to her
charge. Many times she accused her selfe
of impatience, bewailing the want of fee-
ling Gods spirit, and making doubt of her
election, and such like infirmities. She
wished, that she had neuer been borne, or
that shee had beene made any other crea-
ture, rather then a woman. She cried out
oftentimes, *Woe, woe, woe, &c. a weake, a wo-
full, a wretched, a forsaken woman*, and such
like pitifull complaints against her selfe,
with teares continually trickling from her
eyes. She complained of grieuous thirst,
such as all the water in the sea could not
quench (and yet when drinke was giuen
her, sometimes refused it, sometimes tooke
a very little of it) : Sweate burit out vpon
her exceedingly, and sometime her bodie
burned extreamely. *So it seemed the sorrowes
of death hemmed her in, and the griefes of hell
laid hold vpon her.* Sometimes she was very
dull in prayer, and once when she should
haue said, *Leade vs not into temptation*, shee
made a stop, saying, *I may not pray; I may not
pray (being interrupted, as she said, by Satan)* &
so shewed much discōfort: howbeit she was
not left till she could both pray, and make
confession of her faith with speciall appli-
cation

cation to her self. Besides these fire darts of Satan, she was once or twice troubled with vaine speeches, as of her child, the killing of her husbands cattell, that she thought shee saw a fire by her, &c. But euery one saw that these things proceeded of weakenes, emptines of her head, and want of sleepe, which her disease would not afford her.

These fits though they were for the time grievous to her selfe, and discomfortable to her friends: yet were they neither long nor continuall, but in the very middest of the, would she oftentimes giue testimonie of her faith, struing and fighting against her temptations. Many times when the standers by iudged her afflictions at the sharpest, would she call vpon God, lifting vp her eyes and hands to heauen, and desire him to giue her strength against her temptations. Many times with a cheerefull countenance she would desire those that were by not to faint, or giue her ouer, but constantly to pray, and helpe her against the tempter. Once in the middest of her temptation, being demaunded by *Master William Fox*: whether she did beleene the promises of God, nor no? and whether she could pray? she answered: *O that I could, I would willingly,*
but he will not let me. Lord I beleene, helpe my vnbeliefer

W. Fox.

Marke. 9. 24

unbeliefe: which shee pronounced with a still low voyce. And when he replied, that if she had a desire to pray and belecue, shee did pray and belecue, and that so effectually, that hell gates should not overcome her, according to that of the Apostle; *God* ^{2. Cor. 8 12.} *accepteth it according to that a man hath, not according to that a man hath not*: shee was much comforted thereby.

Once after a great conflict with Satan, she said: *Satan reason not with me, I am but a* ^{W. Brettergh.} *weake woman, if thou have any thing to say, say it to my Christ; he is my advocate, my strength, and my redeemer, and he shall pleade for mee.* Sometimes when she was afflicted with the accusation of her sinnes, and want of feeling Gods mercie, she would with many a pitifull sob and much weeping, *pray to the* ^{John Brettergh.} *Lord Iesus Christ to helpe and comfort her, a poore, wofull, distressed woman, and request others to pray for her.* And when shee was moued to make confession of her fath, she ^{Ed. Aspinwall.} would doe it oftentimes, saying the Apostles *Creede*, and concluding the same with words of application to her selfe: *I belecue the remission of (my) sinnes, the resurrection of (my) bodie, and eternall life (to mee) Amen.* And hauing done, she would pray God to confirme her in that faith, euer concluding

*William
Wood-
ward.*

cluding with the *Lords prayer*, as deuoutly and reuerently as any that were present. A Christian friend, who by his daily attendance on her, discharged the dutie of a faithfull Christian, standing by told her, that no temptation had befallen her, but that which appertained to the child of God, and that God is faithfull and true, and had promised to giue an issue with the temptation: whereat she exprest great comfort.

Maister *Edward aspinwall*, a faithfull professor of the truth, and a true *Israelite*, was much with her in the time of her sicknes, and ministred much heauenly instruction vnto her, and comforted her at all times with apt places of scripture, meeting with her temptations: and so put the sword of the spirit into her hand. He propounded to her the most plentiful comforts of God vnto his Church, in the 40. 41. 42. and 43. Chapters of *Isaiah*, vttered in such speeches & phrases, as might most fitly answer her discomforts. Also he directed her to consider the Passion and Prayer of our Saviour Christ, for all his, *John 17. Math 26. Luke 22. 23.* But specially did he often inculcate that sweet invitation of our Saviour: *Come vnto me all you that trauell & be heauie laden, I will ease you.* But the difficulty shee had sometimes

Isai. 40. 1. 2.
18. 29. 30

31.
Isai. 41. 8. 9.
10. 13. 14.
17. 18.

Isai. 42. 1. 2.
3. 4. 5. 6. 7. 8.
13. 14. 15. 16
Isai. 43. 1. 2.
5. 25.
Math. 11. 28.

sometimes to apply these generals vnto her owne soule in particular, made the case more full of anguish to her selfe, and fearefull and lamentable to the standers by: Albeit she acknowledged Gods *masesty, mercy, faithfulness, and truth*; yet still couplayned she of her owne weakenes, and vnworthines, and could hardly appropriate each thing to her selfe.

To helpe her somewhat herein (for properly otherwise, it is the peculiar worke of the *holy spirit of God*, to periwade the heart and ioule of her particular interest in these generall promises) shee was told that the *Almighty*, who was *merciful*, as she had proued, and *faithfull* as she confessed; intended all these mercies to as many as he did call and make promise to. And that hee called her she must needs confesse, both because that then she not onely her selfe read, but heard others readé those blessed words of God vnto her; and also for that in former times, she had been touched with the loue of God, and that his truth: and had well profited in the detestation of sinne, and imitation of her Sauour in a holy life. And for y^e proefe thereof, she was wished to remember in formertimes her *Baptisme*, her frequenting of *Sermons*, and often recei-
uing

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uing the most comfortable repast of the holy *Communion*, her daily, and almost continuall exercise of *reading, meditating, and praying, &c.* Also he assured her, that neither the present agony she was in, nor the speeches then in that distresse, tending to the signification of despaire, extorted from her, were any iust causes, why either she, or any that heard her, should iudge fearefully of her, because all might see the fault was not in her *will*, as appeared by her prayers, confessions, plaints, sighs, teares, and grones to God for mercie, and full assurance in the blood of *Christ*; but in her *iudgement*, not able at that time to discerne the wayes of the Almighty: And therein (he told her) she was made comformable, not only to many the holy Saints of God, *Job, Jeremy, David*, and others more, but also to her head, our Lord and Sauour *Christ Iesus*, of whom we reade, *that some haue cursed the day of their birth, and called for their end, and darknes to couer them: They haue been as men without hope, and swallowed vp in despaire: They haue cryed how the wrath of God hath torne them, and the terrors of the almightie haue fought against them: They haue had no peace in their soules, nor comfort in their consciences, their prayers haue beene shut from God, their sinnes haue*

Iob. 3. 1. &c.

Ier. 20. 14.

Iob. 6. 4. 8. 9.

Iob. 16. 9.

Lament. 3.

&c.

Psal. 6. 3.

haue been terrible vnto them, crying that their Psal. 38. 4.
 iniquities had gone ouer their heads, and were a etc.
 burden too heaue for them to beare: And they
 haue thought themselues spectacles of shame Psal. 71. 7.
 and reproch, and as monsters vnto men: They Psal. 72. 1. 7.
 were grieved for the sinnes of their parents, and Isa. 51. 3.
 complained that they were desolate, forsaken, Psal. 102. 3.
 and most miserable and wretched in the world; etc.
 yet for all this were they still the deere chil- Rom. 7. 24.
 dren of God, as you are this day. Nay (saith
 he) I pray you consider, what torments
 God inflicted vpon his deare Sonne on
 the Crosse: did he not cry out, *My God, my* Matth. 27.
God, why hast thou forsaken me? He complain- 46.
 ned, that his soule was heauy vnto death; yet Matth. 26. 38
 was he heard in that which he feared, & God Hebr. 5. 7.
 deliuered him. After this, he read vnto her
 the 22. Psalme, wherein *Dauid* complained
 partly of his owne, but principally of the
 most bitter anguish which our Sauour
 Christ indured, and suffered in bodie and
 soule, putting her in minde, that her case
 was not so bad as *Dauids*, nor much vnlike
 our Sauours, who indured all that, and
 more for her; & therefore she had no cause
 to feare, seeing *Christ* had obtained victory,
 and would vndoubtedly be with her, deli-
 uer her, & eternally glorifie her with him-
 selfe for euermore; and so continually hee
 propoun.

propounded to her such comfortable places of scripture as might meete with her infirmities. This greatly refreshed her, and gaue her occasion many times to call vpon God, for increase of grace, and deliuerance from her grieuous temptations: The which God of his accustomed goodnes vouchsafed, on *Tuesday*, about three a clock in the afternoone, what time shee felt herselfe in very good measure deliuered from all her former feares and afflictions. But on *Saturday* next after, which was the day before her death, she was wholly released, and filled with such inward comfort, that it greatly affected vs that saw it.

Mat. 26.

This is the summe of that temptation which she had, wherein what can any man see that might giue iust occasion to report our religion comfortles, or the Gentlewoman dyed despairing? This wee are sure of, that *to bee without temptation is the greatest temptation*: as also, that nothing betell her, which hath not befallen the holiest of the children of God. And she that considered her owne corruption, which how great it is in the best of Gods Saints, I neede not say, and bethought her selfe of the punishment due thereto, if God in iustice should reward her; no maruell if shee brake out
some-

sometime into heauie complaints. I make no question it was the worke of God in her, to suffer Satan to accuse her, and afflict her for her sinnes, that so she might the better see them, and consider the haynoulness of them, and before her departure repent her of them, and betake her wholly to *Christ* for the sauing of her soule. And if it pleased God thus to make her possesse her sinnes before she dyed, let thote which neuer yet knew the waight of their sinnes, be wise in time, and remember that hee shall neuer haue his sinne forgiuen, which first or last doth not vndergo a holy despaire for it, and acknowledge nothing to remaine in himselfe, but matter of iudgement and condemnation: and comfort and eternall life to flow alone from *Iesus Christ*.

And as for those, which haue learned to scoffe at the terrors of Gods children, & to censure such, as are at sometimes cast down with feeling the anger of God against sin, let them consider the blessed issue that God gaue to the troubles of this Gentlewoman, and let them acknowledge his worke in her. And if they will not do this, but proceede to traduce the dead, then let them call to minde, thote of the Popish crue, and persons of greater note among them, then
this

22. *The Christian life and death*

this Gentlewoman was, which haue dyed
moſt fearefully indeede. Cardinall *Sadelot*,
Iacobus Latomus the Diuinitie Reader at
Louaine, *Hofmeſter* the Frier, *Guarlacus*,
Bomelius, *Crefcentius* the Cardinall, *Stephen*
Gardiner Biſhop of *Wincheſter*, and diuers
the bloody perlecutors in *Queene Mariess*
time, and ſome of the Popes themſelues, as
namely, **Pope Sixtus Quintus* of late yeers:
all which died moſt fearefully & miſerably,
and ſhewed manifeſt ſignes at their death,
that their popiſh ſuperſtition was the con-
demnation of their ſoules. And if they will
iudge of my religion by my death, let them
acknowledge their religion is the doctrine
of deſperation, and that the truth & faith
which was able to fill the heart and tongue
of this bleſſed Gentlewoman at her death,
with ſuch heauēly comforts, is the doctrine
of Chriſt, reuealed from heauen, that wee
might liue and dye in it.

From *Tueſday*, till *Whitſon-ecuen*, her
comfort ſtill increaſed, and temptations
vaniſhed away. She would the very cheer-
fully ioyne with the company in prayer,
and ſinging *Plalmes*, as occaſion offered,
and performed all ſuch duties, as was mee-
te for her in that eſtate. One day, her brother
Matter *John Bruen* of *Bruenſtappleford*, came
from

Fox, Aſſi
and Mon.
pag. 1904. 61
pag. 1908.
* Francis the
Monke, one
of the ten po-
piſh perſons
converted in
France, anno
Dom. 1601.
See *Hafen*
Matter, *hiſto-*
ria Ieſuitica,
who ſett
downe cer-
tain exāples
of the Ieſuits
to this pur-
poſe.

John Bruen
Eſquier.

from his house in Cheshyre to visic her, and after some kind salutation passed betweene them, he said vnto her: Sister, be not dismayed at your troubles, but remember what the Apostle saith, that iudgement must begin at the house of God: To whom she answered, as one that was also very ready in the scriptures, with the very next words following, True it is, and if it begin at vs, & the righteous shall scarce be saued, where shall the sinners and vngodly appeare? After that, she prayed with him, & sung a Psalm with him, as one that receiued great comfort by him, & acknowledged in him, a hart set to seeke the things belonging to the kingdome of Christ. During this tyme, in the night with such as walked with her, she would pray and rehearse for her comfort many texts of Scripture, and namely, the 8. to the Romanes, many times cōcluding and closing vp v^y she read, or repeated, with prayer, and most comfortable vses and applications thereof to her selfe, with shew of such ioy and comfort, that the hearers reioyced at it. When she receiued any meate she prayed God not only to sanctifie those creatures for her bodily sustenance, but also to fill her soule with the waters of life, often repeating that of the Reuelacion, To him that thirsteth, will

William
Brettergh.
Will Foxe,
John Bret-
tergh, Wil-
lam Wood-
ward, John
Holland,
Mawd Bree-
tergh, Scho-
lastica Foxe.
1. Pet. 4. 17.
18.

John Hol-
land, Wil-
lam Bree-
tergh, Wil-
lam Wood-
ward.

* Ric. Orme,
John Hol-
land, Wil-
lam Bree-
tergh, Wil-
lam Wood-
ward.

Will. Foxe.

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Ruel. 21. 6. I giue of the waters of life freely.

*William
Brestergh.
V. Foxe.
Psal 119.
71. 72.*

One time she tooke her bible in her hand, and ioyfully kissing it, and looking vp toward heauen, she sayd that of the Psalme: O Lord, it is good for me that I haue bene afflicted, that I may learne thy statutes: The law of thy mouth is better to me then thousands of gold and silver.

*William
Brestergh.*

Another time she called her Husband to her, and said: O Husband, beware of Papistry, keepe your selfe holy before the Lord. Yeeld not to the abominations of the wicked, least they reioyce, and so you dishonor God, and destroy your owne soule. Again she said, Let my little child be brought vp among the children of God, and in the true feare and knowledge of his Maiesty so shall I meete her in heauen, whom now I must leaue behinde me on earth.

*Mawd
Brestergh.*

*William
Brestergh.
Rom 8. 15.
Vid. Foxe.*

Again, sometime she would pray with a low voyce to her selfe, and that saying of *Paul*, We haue not receiued the spirit of bondage to feare any more, but the spirit of adoption, whereby we cry *Abba* father, was much in her mouth: and the last words *Abba* father, shee would double oftentimes ouer. She would sing to her selfe the last verse of the 13. Psalme.

*I will giue thanks vnto the Lord, and praises to him sing:
Because he hath heard my request, & grāted my wishing.*

Finally

Finally, in these and such like exercises and meditations, did she spend the whole time of her sicknes, after the Lord had once enlarged her heart, from the temptations of Satan.

But vpon *Saterday* about eleuen of the *May. 30.* clocke in the morning, the Lord disclosed himselfe in mercie, to her more plentifully, then euer before, and as I may say, he dealt familiarly with his hand-mayd: for from that time, to her very death, which ensued the next day, the feeling of Satans temptations seemed quite to bee banished from her; so that she made no shew of them, her thoughts were not occupied with y^e world, husband, child, or any thing els, to our thinking; neither was her sicknes troublesome to her, as before it had beene: but as one raised from death to life, or rauished in spirit, so seemed she to vs that stood by: her countenance ioyfull: her tongue flowing with the praises of God: and her voyce as most heauenly musicke and melodie of peace, sounding praise, and honour, and glorie to God in a wonderfull manner, as followeth.

About eleuen of the clocke she began to tremble and quake a little, and withall she asked her husband if he would help her with

P

prayer

*William
Breutergh.
Maud Bret-
zergh.
Elizabeth
Challoner.*

prayer to God against the tempter, saying, will yee neither pray with me, nor bring some godly man that may put holie things into my minde, whereby I may be able to resist Satan? Hauing thus said, she vttered these words: O Lord God of my saluation, help my weaknes, pleade thou my cause, O God of truth, for in thee doe I trust. After this, they prayed together, and she answered Amen to euery petition. Then after this she required him to read some part of the scripture: whereupon he read vnto her the 8. to the Romans, the 91. Psalme, and the 17. of Iohn, the which as hee read, and came to the 4. verse, *I haue finished the worke which thou gauest me to do, and now glorifie me*: She desired him to pause a while, and the said, *Blessed be thy name, O blessed Sauiour, perfect the worke I humbly beseech thee which thou hast begun in me*. Then as he read the 9. verse, *I pray not for the world, but for them which thou hast giuen me, for they are thine*: she interrupted him againe saying, O Lord Iesu doeſt thou pray for me? O blessed and sweete Sauiour, how wonderfull! how wonderfull! how wonderfull are thy mercies! Reade on said she, the blessedſt reading that euer I heard, the comfort whereof doth sweeten my soule. Then reading verſe the 22. *And the glorie which thou gauest me,*

up, and shout; yet now I thank my God, mine eyes
 were opened, and I do feele and see the euerlasting
 mercies of my Christ: laying then further as
 it is in the 27. Psalm. Thou saidst, seeke my face: Psal. 27. 8. 9
 my heart answered to thee, O Lord, I will
 seeke thy face. O hide not therefore thy face
 from me, nor cast thy seruants away in displea-
 sure, thou hast been my succour, leaue me not,
 nor forsake me, O God of my saluation. And
 being willed to commit her soule into the
 hands of Christ, she said: O Lord Iesus, thou
 hast redeemed me, pleade thou my cause, for in- William
Brettergh.
Psal. 31. 5.
 thy hands alone doe I commit my spirit, O
 thou God of truth. And then feeling more
 joy to abound, she praising God with her
 and for his great mercies shewed toward her, William
Woodward.
 she further said: I giue thee thanks O father, Mat. 11. 25.
 Lord of heauen and earth, because thou hast
 hid these things from the wise, and men of vn-
 derstanding, and hast opened them vnto me thy
 poore handmaid, which am but dust and ashes.
 Oh how mercifull and marueilous gracious art
 thou vnto me! O Lord, I feele thy mercie, and
 I am assured of thy loue, and so certaine am I
 thereof, as thou art that God of truth, euen so
 sure doe I know my selfe to be thine, O Lord my
 God; and this my soule knoweth right well, and Psal. 139. 14
 this my soule knoweth right well which speech
 of her assurace, she ofte repeated. Presently
 after

26 *The Christian life and death*

*William
Breutergh.
Maud Bret-
zergh.
Elizabeth
Challoner.*

prayer to God against the tempter, saying, will yee neither pray with me, nor bring some godly man that may put holie things into my minde, whereby I may be able to resist Satan? Hauing thus said, she vttered these words: *O Lord God of my saluation, help my weaknes, pleade thou my cause, O God of truth, for in thee doe I trust.* After this, they prayed together, and she answered *Amen* to euery petition. Then after this she required him to read some part of the scripture: whereupon he read vnto her the 8. to the *Romans*, the 91. *Psalme*, and the 17. of *Iohn*, the which as hee read, and came to the 4. verse, *I haue finished the worke which thou gauest me to do, and now glorifie me:* She desired him to pause a while, and the said, *Blessed be thy name, O blessed Sauiour, perfect the worke I humbly beseech thee which thou hast begun in me.* Then as he read the 9. verse, *I pray not for the world, but for them which thou hast giuen me, for they are thine:* she interrupted him againe saying, *O Lord Iesu doeſt thou pray for me? O blessed and sweete Sauiour, how wonderfull! how wonderfull! how wonderfull are thy mercies!* Reade on said she, the blessedſt reading that euer I heard, the comfort whereof doth sweeten my soule. Then reading verſe the 22. *And the glorie which thou gauest me,*

of Mistris Katherin Brettergh. 27

I haue giuen them, that they may be one as we are one. With marueilous ioy she vttered the words of *Dauid* many times ouer, I confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men: for he hath satisfied my soule, and filled my hungrie soule with goodnes. When he came to the 24. verse, Father, I will that they which thou hast giue me, be with me, euen where I am, that they may behold my glory which thou hast giuen me. Stay, said she, and let me meditate on the goodnes of the Lord, for this is the sweetest saying that euer came to my soule: for now I perceiue and feele the countenance of Christ my redeemer is turned towards me, and the bright shining beames of his mercie is spread ouer me: Oh happy am I, that euer I was borne, to see this blessed day! Praise, praise, ô praise the Lord, for his mercies; for he hath brought me out of darknes, and the shadow of death: he hath deliuered my soule from the snare of the hunter, and hath taken me out of the den of Lyons, euen from the iawes of *Leniathan*, that piercing & crooked serpent, and hath set me in a place of rest, and sweete refreshing: Ob praise the Lord, O my soule, al that is within me praise his holy name: my soule praise thou the Lord, and forget not all his benefits, which forgineth all

Psalm. 107. 8. 9

Isai. 27. 1.

Psalm. 122. 1.

2. 3. 4.

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thine iniquities, and healeth all thine infirmities : which hath redeemed thy life from the graue, and crowneth thee with mercy and compassion. This she often repeated : And then againe remembring the 21. and 22. verses of the 17. of Iohn, she said : O my sweete Saviour, shall I be one with thee, as thou art one with thy Father ? And wilt thou glorifie me with that glory which thou haddest with the father before the world was ? And doest thou so loue me (which am but dust and ashes) to make

Psal. 144. 3. me partaker of glorie with Christ ? What am I
Psal. 8. 4. poore wretch, that thou art so mindfull of me ?

Oh how wonderfull ! how wonderfull ! how wonderfull is thy loue ! Oh thy loue is unspeakable, that hast dealt so graciously with me ! oh I feele thy mercies, and oh that my tongue and heart were able to sound forth thy praises as I ought, and as I willingly would doe ! oh that you all would helpe me to praise the holy one of Israel, the God of all consolations ! And thus for the space of fīue houres together at the least, she continued praying and lawding the Lord, with such a gladsome and heauenly countenance, testifying such inward ioy, from a comfortable feeling of the mercies of God in her soule, and vsing such sweete sentēces, and sugred phrases of perfect and holy eloquence, as the trueth thereof, if it
 could

could haue been taken, were admirable, continuing so many houres together; some part whereof was this.

O my Lord, oh my God, blessed be thy name for euermore, which hast shewed me the path of life. Thou didst O Lord hide thy face from me for a little season, but with euerlasting mercie, thou hast had compassion on me: And now blessed Lord thy comfortable presence is come, yea Lord, thou hast had respect vnto thy handmaid, and art come with fulnes of ioy, and abundance of consolations: O blessed be thy name o Lord my God. Then she repeated part of the 16. Psalme, saying: *The Lord is the portion of mine inheritance, wherefore my heart is glad, and my tongue reioyceth: Thou wilt shew me the path of life: In thy presence is fulnes of ioy, and at thy right hand there are pleasures for euermore: oh that I could therefore praise the Lord, as he is worthie to be praised! I will sing to the Lord, I will sing to the praise of the God of Israel: come, come (saith she) and helpe me, o helpe me to praise the Lord.* And with y she began to sing the third Psalme, and continued to the end of the Psalme, as perfectly, and with as sweete a voyce, as euer she had before in her health; and concluded with the 49. verse of the 106. Psalme.

The Lord the God of Israel,

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be blest for euermore:

*Let all the people say Amen,
praise ye the Lord therefore.*

*And after this she said, O praise the Lord,
for hee hath filled me with ioy and gladnes of
hart, and brought me from the gates of hell, and
of death: repeating that of the 16. Psaline,
My line is fallen vnto me in a pleasant place:
yea I haue a faire heritage, for the Lord is the
portion of mine inheritance: The place where
I now am, is sweet and pleasant: oh how pleasant
is the sweete perfume of the place where I lye!*

*It is sweeter then Aarons composed perfume of
principall spices: how comfortable is the sweet-
nes I feele! It is like that odour that proceedes
from the golden censor, that delights my soule.
The taste is precious: do you not feele it? Oh so
sweete it is! yea sweeter then mirrh, the hony, or
the hony combe. Let me therefore sing againe,
and againe vnto my Lord, and my God. Then
she did sing the 19. Psaline, beginning at
the 7. verse, how perfect is the law of God, &c.
and so on to the end of the same. And after
v spirituall reioysing, in singing of Psalmes,
she then prayed vnto God faithfully, and
praised the Lord againe ioyfully. And be-
ing still full of these, and such like heauenly
consolations, she did sing againe most har-
tily, vnto the praise of God the 136. Psalm,*

Praise

of Mistris Katherin Brettergh. 31

Praise ye the Lord, for he is good, for his mercy indureth for euer, &c. In which Psaline, for his mercie indureth for euer, is 26. times repeated. A christian friend comming in at the same time, which was about fixe of the clock in the euening, marueiling to see her exceeding ioyes, and heauenly harmonie, wherein she continued with such words and phrases, that were so spirituall, prayed for the continuance of the same vnto the end: whereupon she then burst out, relating further of her ioyes, saying: *Oh the ioyes! the ioyes! the ioyes! that I feele in my soule! oh they be wonderfull! they be wonderfull! they be wonderfull!* And after that, she prayed for increase of faith, and that God would strengthē her against temptations, with continuall crauing of remission of sinnes, euer meditating of heauenly matters, as by her sudden and often breaking out into heauenly speeches, and praises, did appeare: for the same euening she lying still and silent for a while, *one* prayed her to remember the Lord Iesus, and that she would in her heart, pray for constancie in her ioyfull course; whereunto she answered with a delightfome & cheerefull countenance, and comfortable voyce: *Oh (said she) so I doe, for the Lord is my light, and my*

*Maister
Will. Foxe.*

*William
Brettergh.
Will. Foxe.*

*William
Woodward.*

*William
Foxe.*

psal. 27. 1. 3

saluation, whom then shall I feare? Though an
 host pitch against me, yet my heart shall not be
 afraid, for the Lord hath said, I will not leaue
 thee, nor forsake thee. Indeepe, I should verily
 haue fainted, but that I beleued to see the
 goodnesse of the Lord in the land of the liuing.
 And now my heart is readie my heart is readie
 and prepared. yea, it panteth after thee O God:
 as the Hart brayeth after the riuers of water,
 so panteth my soule after thee O God: my soule
 thirsteth for God, euen for the liuing God.
 When Lord, when shall I come and appeare be-
 fore thy presence? &c. Saying then further,
 Lord, sith it hath pleased thee to prepare my
 heart, whether to life or death, thy will be done,
 dispose of me to thine owne glory, I am thine
 Lord, worke thy blessed pleasure and good will
 vpon me. And after this she fell into a short
 slumber, & awaking said, as the spouse said
 vnto Christ in the Canticles, Oh come kisse
 me with the kisses of thy mouth, for thy loue is
 better then wine! Oh how sweet the kisses of my
 Sauiour be? Then one said vnto her, allu-
 ding to that place of S. Iohn, Reuel. 3. 8. and
 praying that the Lord would annoint her,
 with the eye-salue of his grace, that she
 might see and behold his glorie. To whom
 she answered, Mine eyes are opened, mine eyes
 are opened, though for a while they were closed
 up,

Deut. 4. 31.

Psal. 17. 13.

Psal. 108. 1.

Psal. 42. 1. 2

V William
Breuergh.

Cant. 1. 1.

VV. Foxe.

up, and shut; yet now I thank my God, mine eyes
 are opened, and I do feele and see the euerlasting
 mercies of my Christ: laying then, further as
 it is in the 27. Psalm. *Thou saidst, seeke my* Psal. 27. 8. 9
face: my heart answered to thee, O Lord, I will
seeke thy face. O hide not therefore thy face
from me, nor cast thy seruant away in displea-
sure, thou hast been my succour, leane me not,
nor forsake me, O God of my saluation. And
 being willed to commit her soule into the
 hands of Christ, she said: *O Lord Iesus, thou* William
hast redeemed me, pleade thou my cause, for in- Brettergh.
to thy hands alone doe I commit my spirit, O Psal. 31. 5.
thou God of truth. And then feeling more
 ioy to abound, one praising God with her William
 for his great mercies shewed toward her, Woodward.
 she further said: *I giue thee thanks O father,* Mat. 11. 25.
Lord of heauen and earth, because thou hast
hid these things from the wise, and men of vn-
derstanding, and hast opened them vnto me thy
poore handmaid, which am but dust and ashes.
O how mercifull and marueilous gracious art
thou vnto me! yea Lord, I feele thy mercie, and William Foxe.
I am assured of thy loue, and so certaine am I
thereof, as thou art that God of truth, euen so
sure doe I know my selfe to be thine, O Lord my
God; and this my soule knoweth right well, and Psal. 139. 14
this my soule knoweth right well: which speech
 of her assurāce, she ofte repeated. Presently
 after

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after this sitting vp in her chaire, she sung the fourth Psalme; and then being laide downe againe in her bed, she confidently spake these words: *I am sure that my redeemer liueth, and that I shall see him at the last day, whom I shall see, and mine eyes shall behold: and though after my skin, wormes destroy this bodie, yet shall I see God in my flesh with these eyes, and none other.*

*VWilliam
Brettergh.
Iob. 19. 25.
26. 27.*

*M. VWilliam
Harrison.
VWilliam
Brettergh.
VWilliam
Foxe.
John Bret-
tergh.
VWilliam
VWoodward.*

Then came in to see her toward euening, Master William Harrison the Preacher, praising God for her continuance, in that her ioyfull and most happy course: and perswading her to an holie perseuerance in the same, she thanked him, and desired him to reioyce in Christ with her, and to praise God for his mercies to her, and said. *Oh Master Harrison, my soule hath been compassed about with terrors of death, feare within, and feare without, the sorrowes of hell were vpon me, knots and knorres were vpon my soule, (which twice or thrice she repeated) and a roring wildernesse of woe, was within me; but blessed, blessed, blessed, be the Lord my God, who hath not left me cōfortles, but like a good shepherd, hath he brought me into a place of rest, euen to the sweete running waters of life, that flowe out of the sanctuarie of God, and he hath lead me into the greene pastures, where I am fed,*

Psal. 23. 2. 3

fed, and exceedingly comforted: yea, he hath
restored my soule, and lead me into the plaine
and easie paths of righteousness. The way that
now I goe in, is a sweete and easie way, strowed
with flowers, and as a fine sandie way; yea, it is
more easie and soft then the sand, for I goe and
tread upon wheate, euen upon the finest flower
of wheate: Oh blessed be the Lord; O blessed be
the Lord, that hath thus comforted me, & hath
brought me now to a place, more sweeter unto
me, then the Garden of Eden. Oh the ioy! the
ioy, the delight some ioy that I feele! Oh how
wonderfull, how wonderfull, how wonderfull is
this ioy! O praise the Lord for his mercies, and
for this ioy, which my soule feeleth fulwel, praise
his name for euermore. And these praises of
God, she sounded forth, like *Dauids* har-
monie, being indued with *Dauids* spirit, to
the praise of the eternall and mercifull
God, continuing all night in such like
prayers and praises to God, except some
small time, that she was silent and quiet.
Master *Harrison* praied twice with her that
euening, as also in the morning (being
Whitsunday.) After hee had prayed once
with her, going then toward his publike
charge, she sent for him, to pray once more
with her before he went, which he did; to
the ioy and gladnes of heart, both of her,
and

*W^m Williams
Brettergh.
W^m Williams
W^m Woodward.*

36 *The Christian life and death*
and all that were present ; and so he tooke
leauē of her, and departed.

Another faithfull man or two came pre-
sently in that morning, and diuers other
well affected, who were with her at the
time of her death, and often prayed with
her that forenoone, she still abounding in
spirituall comforts and consolations: some-
times as one awaking out of sleepe, shee
would say, *the Lord was her keeper, and deli-*
uerer. Againe, one saying vnto her, the
Lord blesse you: *Yea* (said she) *and the Lord*
Iesus blesse vs all. And so seeming to sleepe a
little while, and awaking againe she said :
Lord I trust in thee, haue mercie vpon me, giue
me strength to praise thee : defend and preserue
me in the houre of temptation, and lay no more
upon me, then thou wilt enable me to beare. Af-
ter wards being asked, if she would haue
them ioyne in prayer together againe with
her. *O yes* (said she) *for Christs sake I desire it:*
saying thus to her selfe: *Heare O Lord, and*
haue mercie vpon me: Lord, be thou my helper:
thou hast loosed my sacke, and girded me with
gladnes: therefore will I praise thee, O Lord my
God: I will giue thankses to thee for euermore.
With that, all that were present did ioyne
in prayer with her, and in conclusion vsing
the *Lords Prayer*, which she said with them,

to

M. Edward
Aspinwall.
VWilliam
Foxe.
VWilliam
Bretsergh.
John Bret-
tergh.
VWilliam
VWoodward.
Mistris
Maud Bret-
tergh.
Mistris
Scholastica
Foxe.
Elizabeth
Challoner,
and diuers
more.

Psal. 30. 10.

11. 12.

to thine is thy kingdome; her strength then being gone, her tongue failed her, and so she lay silent for a while, euery one iudging her then to be neere death, her strength and speech failing her: yet after a while lifting vp her eyes with a sweet countenance and still voyce, said: *My warrefare is accomplished, and my iniquities are pardoned.* ^{Isai. 40. 2.} Lord, ^{Psal. 73. 25.} *whō haue I in heauen but thee? and I haue none in earth but thee: my flesh faileth, and my heart also, but God is the strength of my heart, and my portion for euer. He that preserueth Iacob, and defendeth his Israel, he is my God, and will guide me vnto death: guide me O Lord my God, and suffer me not to faint, but keepe my soule in safetie.* And with that she presently fell a sleepe in the Lord, passing away in peace, without any motion of body at all; and so yeelded vp the Ghost, a sweete Sabbaths sacrifice about foure of the clocke in the afternoone, of *Whit Sunday*, being the last of *May* 1601. ^{26.}

This was the death of that vertuous Gentlewoman, happily dying in the Lord, and reaping the benefit of a holie profession: wherein we cannot but acknowledge and reuerence the mercie of God, who in our greatest infirmitie makes his grace to shine most cleerely. A sure testimonie of
the

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the truth of our profession, serving to encourage vs therein, and to moue vs to a godly life. It must needs be a diuine Religion, and a truth comming from God, that thus can fill the heart and mouth of a weake woman, at the time of death, with such admirable comfort. And a wretched conceite, and meere antichristian is that religion, which so hateth and persecuteth this faith, which is thus able to leade the true-hearted professors thereof, with such vnspeakeable peace vnto their graues.

Her funerall was accomplished at *Childwal* Church on Wednesday following, being the third of *June* 1601. And now for conclusion, seeing this blessed Gentlewoman is taken from among vs, and receiued into the holy habitations of the heauenly Ierusalem, there to remaine in ioye, glorie, and blessednes for euermore; let vs lament for our losse, but reioyce for her gaine: and let vs pray, that in heart wee could as willingly wish to bee with her, as she is now vnwilling to be with vs.

Salomon saith, The memoriall of the iust shall be blessed: but the name of the wicked shall rot. Prou. 10. 7.

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FINIS.

